The Baptist Record

Published Since 1877 Thursday, October 13, 1988

Marriage needs nurture just like anything else

By Terri Lackey

NEW ORLEANS, La. — Sales have dropped. The money flow is dwindling. The air about the office is apathetic.

You're the boss. What do you do — ignore the situation or take action? Chances are if you do nothing, you won't be the boss much longer.

So what's the difference between letting your employees stretch and yawn and letting your marriage dawdle along at a boring pace, a couple leading a conference at the recent Fall Festival of Marriage in New Orleans asked.

"If your business gets dull, you spiff it up; if your home gets dull you spiff it up," said Margaret Hensley, a marriage and family enrichment leader from Northminster Baptist Church, Jackson, Miss.

She should know. She and Clark Hensley, state family ministry program leader for the Mississippi Baptist Convention, have been married 42 years.

"Romance lifts life out of its ordinariness," she said. "So many routines mire us down with dullness. A dull, boring routine produces dull, boring people, and dull, boring people produce dull, boring marriages. When there is no romance, growth ceases."

The Hensleys listed several "romance killers" a couple should try to avoid.

"Rigid role patterns can kill a romance," Clark Hensley said.

"The macho image, perpetuated by television and movies, is a sick, sick image and very mentally unhealthy," said Hensley, who noted he has no problem with cooking supper occasionally if his wife will mow the yard.

Bad communication can kill a romance, Margaret Hensley said.

"Have you ever been talking to your mate, and you look over and notice he isn't listenting?, she asked. "You just see this glazed look in his eyes.

"When we are saying something from our inner being, we want to be heard and understood," she added.

Not managing anger in a mature way and withholding expression of needs are other romance killers, Clark Hensley said.

A couple can nurture romance with a good sense of humor, frequent touching, offering compliments and gift giving, he said.

"A sense of humor is one of God's greatest gifts, and we should use it to the advantage of our marriage," said Margaret Hensley.

Clark Hensley said he believes marriage partners should cultivate a healthy touching relationship. Touching is easier for a person whose parents modeled appropriate touching behavior, said Hensley.

Complimenting each other is another romance builder, he said.

"A man ought to compliment his wife once every day, and he ought to give her a new compliment every week," Hensley said.

The Fall Festival was sponsored by the Southern Baptist Sunday School Board's family ministry department, the Mississippi and Louisiana Baptist Conventions, and New Orleans Seminary.

Terri Lackey writes for the Sunday School Board.

Park Seh Jik: Top Olympic champ?

By Erich Bridges

SEOUL, South Korea (BP) — Park Seh Jik won no gold medals in Seoul, but the Olympics might not have taken place without him.

His moment in the sun was brief — perhaps five minutes at the Olympic opening ceremonies as he officially welcomed the world to the games and introduced Korean President Roh Tae Woo. He seldom was seen on U.S. television afterward.

But Baptist layman Park Seh Jik may be the biggest winner to emerge from the 24th Olympiad. As president of the Seoul Olympic Organizing Committee, Park has carried the staggering task of bringing off a successful Olympics.

And with the cooperation of much of the South Korean population, he apparently has succeeded. A number of political observers are speculating Park also might eventually succeed Roh as president of South Korea.

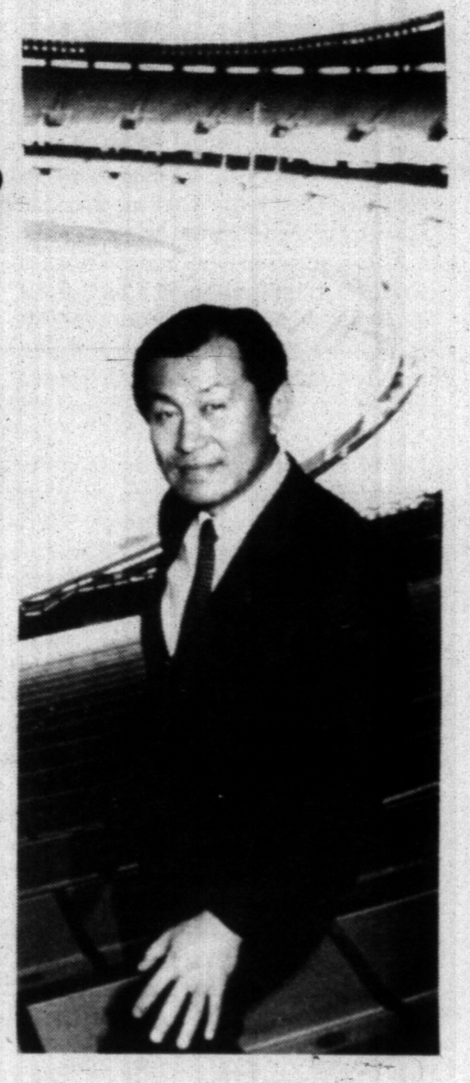
"He's the Peter Ueberroth of Korea," says one Park admirer, recalling the American businessman who masterminded the organization and commercial success of the 1984 Los Angeles Olympic Games.

"I can see that God used the events of my life to lead me to this point," Park told **Decision**, the Billy Graham Evangelistic Association magazine.

Born near Taegu, Park spent his early years in Pusan. There he became a Christian through the influence of an Australian missionary. He fought in the Korean War as a teen-age volunteer, then became a cadet at the national military academy, where he founded and led a Christian fellowship association. He rose steadily through ranks, earning two master's degrees along the way and retiring from the military in 1981 as a major general and commander of Seoul's Capital Security Command. He spent several years in business in high management positions before entering government, where he catapulted from deputy directorship of the national intelligence agency to the top posts in the ministries of administration and sports. In 1986 came the presidency of the Olympic committee as the nation prepared for the final push to the games. Park, who speaks fluent English and French, also acquired a reputation as a skilled trouble-shooter while carrying out a number of sensitive government missions at home and abroad. That experience helped him cope with the myriad headaches associated with coordinating the Olympics. Despite his many responsibilities, he remains an active member and deacon at Seoul's Yoido Baptist Church, where he attends worship services and a 6 a.m. men's Bible study every Sunday. His family holds daily devotions at home.

"My faith is the foundation of everything I do," Park says. "It served as a sublime inspiration in our preparations for the Olympics. My only regret is that because of my schedule I occasionally miss my time for prayer. However, I try not to wander from the teaching of the Bible."

Erich Bridges write for the Foreign Mission Board.



Korean Baptist layman Park Seh Jik won no gold medals at the Olympics. But as president of the Seoul Olympic Organizing Committee, he was the key leader in South Korea's gargantuan effort to put on the Games. "God used the events of my life to lead me to this point," he says. (BP) PHOTO courtesy Seoul Olympic Organizing Committee

Mob with sticks, torches waits to "get the foreigners"

AZOGUES, Ecuador (BP) — They thought there was only one way out — and it was blocked by a mob with sticks and torches waiting to "get the foreigners!"

Southern Baptist missionaries Guy and Linda Muse and two volunteer couples from Richmond, Va., had just finished the last of seven evening services in a mountain village overlooking this town.

The Virginians, Ed and Kathleen Seward and Vincent and Barbara Watts, were among 65 volunteers from 13 states participating in evangelistic campaigns in the Cuenca region of southern Ecuador in mid-July.

Earlier in the week in the mountain village, a crowd used sticks to smash the rear lights and dent the sides of the Muses' car.

Another night a mob chopped down trees and cut up branches to prevent the Muses and the volunteers from returning to Azogues. Police came and made onlookers clear the road.

A reactionary Roman Catholic priest had fueled the villagers' ire, charging that an organization was paying the Americans — and making them rich — for every convert.

Seven adults made professions of faith in Christ during the week, along with 20 children in afternoon Bible schools.

After the last evening service, the director of the village's Baptist mission church sent someone to check the road. The report came back that angry villagers with sticks and torches lined both sides of the road at a sharp turn down the mountain.

An Ecuadorian couple in a barebones car without lights — the only people to drive to a service that week — volunteered to lead the visitors down another route. The tiny car went ahead of the Muses' headlights down a rugged, treacherous mountainside trail.

At the bottom, the Ecuadorian couple got out of their car, and the husband told the visitors he had rededicated his life to Christ and had been reconciled with his wife during the evening service. The couple asked for a time of prayer with the volunteers before they parted paths.

The encounters with angry villagers, Mrs. Seward recounted, "gave us a feeling of what some people in the world have to go through for their faith."

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Editorials . . . by Don McGregor

Trauma at William Carey

Through these columns over the past months we have sought to call attention to attempts to remove certain executives from their posts related to the Southern Baptist Convention. During these times we had not considered the possibility that we might sometime be called on to discuss the same condition relating to a Mississippi Baptist position.

The time, however, has come with the action of the William Carey trustees in not extending the contract of William Carey President Ralph Noonkester past June 30, when he will be 65 years of age.

In dealing with the situation as it regards Noonkester, it is difficult to establish a clear-cut position. The trustees have been reluctant to talk and have given the **Baptist Record** no word at all. Noonkester himself called the **Baptist Record** editor on Sunday evening following the action on Thursday, but he made no position statement. He pointed out that an audit shows that the school is financially solvent.

So this is not an attempt to approve nor condemn the action of the trustees. We have no information on which to base either. We do know, however, that only five trustees voted for the motion that resulted in the contract's not being extended. There were four who voted against it. Three trustees were absent.

Noonkester has been president of the school for 32 years. And there are three conditions that it seems would have helped in this circumstance. Rather than letting a five to four vote end a man's career after so many years, it would seem to have been better to have had a larger group on hand for the vote. For five men to determine that his tenure is over seems to leave something lacking. And it would seem to have been better to have had such a vote when it was announced beforehand rather than to have had it taken at a time when it was not on the predetermined agenda. It was a highly significant action.

And the third may be the most important of all. It would seem that in it all, someway, even if it were to be done, it could have been handled in a more considerate manner.

After all, he has been there 32 years. That deserves consideration.

There have been published reports that the action of the trustees were related to "conservative" efforts to control the Southern Baptist Convention. This not only is not a likely possibility but very likely is not the case at all. The list of those who voted for the action should bear that out.

Soviet Union commended for "religious freedoms"

WASHINGTON (BP) — The Soviet Union and its leader Mikhail Gorbachev are making "progress toward religious freedom," the Baptist Joint Committee on Public Affairs said.

The statement was part of a commendation unanimously adopted during the Oct. 3-4 annual meeting of the Baptist Joint Committee, a religious liberty group made up of nine Baptist bodies in the United States and Canada.

The statement was adopted after board members heard an assessment of recent Soviet activities by U.S. Ambassador Richard Schifter, undersecretary of state for humanitarian affairs.

Three areas of progress toward religious freedom were cited in the statement adopted by the BJC:

— "Easing of restrictions on importing the Holy Bible and religious literature.

— "Recognition that believers are patriotic citizens, thus leading to a diminution in arrests and incarceration of believers, and an increase in the number of prisoners granted amnesty or prison term reductions.

— "Permission for Christian leaders, particularly Baptists, to engage in social programs such as hospital service, where they attend to routine patient care and bring human comfort to those who are physically or mentally ill."

The statement was drafted and presented by a committee comprised of Richard Land, executive director-treasurer of the Southern Baptist Christian Life Commission; R. Keith Parks, president of the Southern Baptist Foreign Mission Board; and Robert Tiller, director of governmental relations for American Baptist Churches in the USA.

It also called on the Soviet government and the "world Christian community" to assist in continuing the progress and called on the government of the Soviet Union to do five things:

— "Undergird by legislative action the exercise of these new freedoms to assure their legal and orderly continuance.

— "Enact quickly legislation to make available alternative forms of national service to loyal citizens forbidden by conscience to participate in military service.

— "Register promptly all bonafide congregations whose applications meet the legal requirements of the state.

— "Permit the organization of necessary institutions of theological learning for clergy, and the granting of opportunity to every citizen who wishes to enter the service of the church.

— "End restrictions on religious education and freedom of worship for children."

The BJC also urged the world Christian community — especially Baptists — "to create and fund adequate structure for receiving and assisting those persons — especially believers — who emigrate from the Soviet Union and find themselves with scant resources in a new nation."

Schifter discussed Soviet activities in relation to religious freedom during a panel discussion in the annual meeting. He admitted that as early as a year ago he had "doubts" concerning how open to religious freedom the Soviet Union would become, but in the last six to eight months, he said there has been "significant movement" in this direction.

As an example, the ambassador reported a new law "on the freedom of conscience" has been drafted and, with the expected election of a new parliament, the Soviet government anticipates the new law will be in place by 1989.

The change has occurred because Gorbachev, general secretary of the Communist Party and president of the Supreme Soviet, saw the Soviet's system "crumbling" and its failure to produce the better way of life promised for its people, Schifter said. He credited Gorbachev's personal initiative and honesty for the changes.

He encouraged the BJC to minister to their fellow believers in the Soviet Union and encouraged them to reach out directly to groups and believers in the Soviet Union.

Schifter suggested the BJC could provide Bibles, prayer books, or educational helps in areas such as how to start a Sunday school. He also urged Christians to use their U.S. congressmen as channels through which to express concern.

The ambassador also urged Baptists to set up a network of support for the approximately 3,000 individuals who are emigrating from the Soviet Union annually, typically traveling to Vienna, Rome, and then to the United States.

"I was sick and ye visited me..."

Observe Cooperative Program Month October

Baptist Beliefs . . .

Qualities of deacons

By Herschel H. Hobbs

"Likewise . . . the deacons" (1 Timothy 3:8)

"Deacons" renders the word **diakonos**. It is rendered as minister or servant. Basically it denotes a slave of the lowest order. One of his duties was to rinse dust from the feet of arriving guests. Having no such slave, Jesus rendered this service to his apostles (John 13:4-15). In the New Testament the bishops or pastors oversaw the work of deacons, not deacons the pastor.

A deacon is to be "grave" or reverent (v. 8). He msut not be "double-tongued" or untruthful, not talk out of both sides of his mouth. He should not be given to "much wine." In our current society he should abstain from such lest he sin against his influence. He should not be greedy for money but honest in all dealings. He should be true to the Christian faith (v. 9).

Men should not be made deacons to honor them. Rather they shuld be men who have proved themselves in the Lord's work. They should honor the office of deacon (v. 10).

Verse 11 refers to deacons' wives, not women deacons. The Greek word means "wives" not "deaconesses."

Also a deacon should be a **one-wife-man** (see v. 2). Also like bishops they should have a proper home life. Deacons who serve well obtain for themselves a "good degree" or standing. The honor comes in being a faithful deacon.

Looking back over my ministry I can say that for the most part deacons are some of the most wonderful men I have known. When pastors and deacons work together they are a blessing to their churches and the Lord's work everywhere.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

The Baptist Record

VOLUME 112 (ISSN-0005-5778) NUMBER 35

Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention. Subscription $7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The **Baptist Record** is a member of Southern Baptist Press Association.

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Send news, communications, and address changes to The Editor, Baptist Record P. O. Box 530, Jackson, MS 39205

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 13, 1988 Published Since 1877

Missionary Tom Thurman, closing speaker at the Mississippi BSU convention, chats with state BSU President Charles Mullins, a student at Mississippi College.

Theme: My Faith in Action

Students given description of job for Christians

By Tim Nicholas

Some 800 Mississippi Baptist students met at First Church, Starkville, Sept. 23-25 voting a $90,000 student missions budget for 1988-89 and challenging 80 of their number to serve in those missions opportunities.

Speakers included Calvin Miller who talked about what vision will do to their lives, Jim Futral who talked about the job of each Christian, Ron Prevost who talked about being "so heavenly minded, we're no earthly good," and Tom Thurman who talked about the flies and the cries of hungry children in Bangladesh.

Miller, pastor of Westside Church, Omaha, Neb., and author of more than a dozen books, told students they couldn't act on what they don't see as a matter of vision in their lives. "Faith cannot act unless it sees a way to go," said Miller, basing his talk on II Sam. 5.

He spoke of misplaced vision in people's lives. His son joined the Green Berets after seeing two Sylvester Stallone movies. Oral Roberts had a vision of a 900- foot Jesus. Miller said he saw an ad for a men's cologne named something like "raw savage." He wore it home thinking it would transform his marriage. His wife told him he should pick up his sox more often.

Miller said a Christian's vision always talks back to him/her, what God wants a person to do, it speaks. "What vision drives your life?" he asked the students. "In the most dynamic young men and women, Jesus Christ is worthy of service and has a right to control everything you are," he said.

"You've got to clear out a little place in the center of your life," said Miller, placing the throne of God there and "he will never leave you without direction for that very day."

Jim Futral, pastor of Broadmoor Church, Jackson, and president of the Mississippi Baptist Convention, said the "new kind of commandment" that Jesus gave Christians was to love one another. Futral said the way to do it is in I Cor. 13 where Paul "tells us what love is like."

Futral, discussing the longsuffering of love, told of his bride making him an apple pie, of which she knew he was a connoisseur. He took a bite; and that apple pie "would choke a mule," he said. He told her it was fine and then she took a bite. She hasn't made an apple pie since. (He did say that otherwise she is a great cook.)

And Futral said that love looks beyond just the exterior. "You never know what's going on in someone else's life," he said. Therefore, he said, people should reserve judgment.

Ronnie Prevost, professor at Southern Seminary, told of Lazarus and the rich man in Luke 16. The man, said Prevost, "claimed his riches as a sign of God's blessing rather than (becoming) a steward of God's blessings."

Prevost said that Christians often "give the crumbs of Christ's body" to the world. He said Christians see homeless people on the street, lonely people in their classrooms, and refuse to take table fellowship with another eating place.

"We are digging an even deeper chasm between us and the world God calls us to serve," said Prevost.

He said that in an area where "Baptists are stacked up like cordwood" they are needed elsewhere, at other churches which need leaders, in other communities where there are not so many Christians.

Tom Thurman, missionary to Bangladesh, said he is a country preacher in that Asian country. He told of being the guest of honor in villages where he was expected to eat the favored food — a fish head, eyes included. He said he often prays, "Lord, I got it down, you hold it down."

Thurman told of the Bangladesh people getting slapped down time and again with floods and famine — in 1970, 1974, and again last year.

He said there is a need for farmers to teach people to raise cabbage, fish, goats, for doctors, for preachers to leave their good church with its well-trained staff.

Thurman said he knew of a prestigious county seat church where

(Continued on page 6)

Budget crunch endangers missionary appointments

By Robert O'Brien

RICHMOND, Va. (BP) — Southern Baptists soon will face a reduction in the number of foreign missionary appointments unless they head off a growing money crunch, Foreign Mission Board President R. Keith Parks warned.

Continued squeezing and cutback of budgets will cause the convention's foreign missions agency to reach the point in the near future where it "cannot continue to appoint all the qualified missionary candidates who are ready to go," Parks told a two-day gathering of executive directors of Baptist state conventions. He urged the state executives to take a more aggressive approach in communicating the needs and problems to Southern Baptists because, he said, "the future of what happens in our denomination" depends on it. Twenty-three state executives attended the meeting. Southern Baptists have 37 conventions and four fellowships covering work in 50 states and Puerto Rico.

Parks mixed optimism with his assessment that the world's largest evangelical missions effort is in jeopardy. He assured the state leaders that, despite pessimism about finances, the FMB "doesn't intend to make plans as though it's going out of business." The board, he said, still is committed to the denomination's Bold Mission Thrust goals to proclaim the Christian message to the entire world by the year 2000.

"We're planning as though Southern Baptists are still serious about trying to share the gospel with the whole world," he said. "We're planning from now to the year 2000 as if we have no financial or personnel problems. "But while we're planning, we're trying to work on the problems" created by an eroding pattern of giving to the national Cooperative Program budget and annual Lottie Moon Christmas Offering for Foreign Missions.

FMB Bold Mission Thrust goals call for 5,000 missionaries in 125 countries by 2000. Those and other Bold Mission Thrust goals are on track, Parks said, but will fall by the wayside if Southern Baptists do not match bold goals with bold giving. The board now has 3,842 missionaries in 113 countries.

Foreign Mission Board responses to the money crunch have included calling on missionaries and home office staff to re-evaluate all expenditures, reassess programs and strategies, and cut 1989 operating budgets 12 percent.

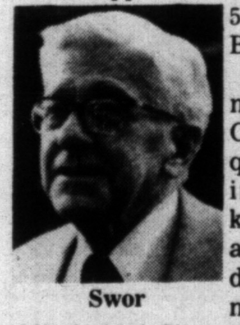
Appointment of all qualified missionary candidates historically has motivated Southern Baptists to support missions, Parks said. A pattern of cutting budgets and appointments could create a disastrous downward spiral of commitment and support which would be difficult to reverse "if and when things turn and money starts coming again," he added

Such a spiral would result in an excuse for Southern Baptists to do less, rather than being challenged to do more, Parks predicted. "When you cut off the flow of missionary personnel, you undercut a lot of motivation for

(Continued on page 4)

Library media workers will hear Swor at conference in Brookhaven

The 17th annual conference of church media library workers in Mississippi will take place Nov. 4 and 5 at First Church, Brookhaven.



Swor

Highlight of the meeting will be Chester Swor, banquet speaker. The internationally known speaker, author, and student leader is a native of Mississippi. Since 1942, he has traveled almost full time lecturing in colleges and universities. He has a B.A. degree from Mississippi College and M.A. from the University of North Carolina, and was awarded an honorary doctorate from Baylor. The banquet will be at the church at 6 p.m. on Friday.

Freese

Rose

Adkinson

Lewis

Four CML workers from Nashville will lead conferences, along with Beulah Lewis and Janet Jordan of First Church, Jackson, and Kathy Sylvest and Phyllis Tadlock of Louisiana. Coming from Nashville will be Jean Adkinson, Barbara Freese, Jack Lewis, and James Rose.

There's a FIRST this year — early bird conferences. Those who arrive at Brookhaven by 10 a.m. can choose between informal discussions and questions on (1) Technical Problems, led by Jean Adkinson and (2) New Media Library Directors, led by Kathy Sylvest.

Base conferences lasting throughout the session, will be: 1. Basic Classification and Cataloging:

(Continued on page 4)

Harrell rejoins Convention Board staff

James Harrell has rejoined the staff of the Mississippi Baptist Convention Board on a part time basis.

Harrell

Harrell has begun work as church building consultant, replacing Neron Smith who transferred to the Cooperative Missions Department as language missions consultant.

Harrell will do the church building consultation with the Sunday School Board doing the drafting. With the drafting taken out of the MBCB, the job has been made part time.

Harrell retired in 1987 as church

(Continued on page 4)

Medical insurance rates will rise 30% in '89

DALLAS (BP)— Medical insurance rates for Southern Baptist church pastors and staff members will rise 30 percent in 1989, and some benefit reductions also are planned to control soaring health-care costs, according to Darold H. Morgan, Southern Baptist Annuity Board president.

In a "good news, bad news" report to Baptist state executive directors Sept. 20, Morgan said the retirement side of the board's business is in "good shape" with growth exceeding $100 million this year. However, medical claims are exceeding premiums by nearly $1 million a month, even with a 20 percent premium increase last January.

Morgan told the executives a rate increase in January 1989 will average 30 percent, depending on the person's age.

"Despite the cost increase," said Morgan, "I must caution our plan members against dropping their medical coverage. Anyone who leaves the church medical plan will be required to give evidence of insurability before they can return."

Morgan spoke candidly about the national crisis in the cost of health care and the dangers facing the Annuity Board insurance plans after two years of large losses. Harold Richardson, executive vice president over the insurance services division, said projections called for almost $30 million in additional premiums in 1989. "That would have meant raising rates more than 60 percent," Richardson said. "Our plan members could not afford that kind of increase. We had to find ways to shift and control costs."

Morgan said the Annuity Board has retained two major consulting firms who are engaged in the review process that will lead to a bidding for Annuity Board medical insurance business. Also being addressed is the possibility of alternative health-care delivery systems such as a Preferred Provider Organization.

"The bid process is extremely complicated and expensive for everyone," said Morgan. "There is the temptation to say, 'change your carrier' when costs go up. But the insurance company doesn't determine our rates. The company advises, then we set the rates high enough to stay solvent." The medical insurance was last bid in 1985 and bids will be sought again in 1990.

For two years, the Annuity Board has kept a lid on rising medical rates by paying excess claims from reserves, which are now seriously depleted, Richardson said.

Participants will directly pay for half the needed additional revenues through increased monthly premiums. The other half of the needed money will come from "cost containments" and "cost shifting," said Richardson.

"We are as near being self-insured as we can get," said Richardson. "We're earning all we can safely expect and we are realizing all the savings we can in our contractual agreement with Aetna," the national insurance carrier.

Beginning Jan. 1, church insurance participants will be brought into Healthline, a program that helps reduce unnecessary hospital stays and surgery. Group insurance participants have been in this program for two years.

Healthline requires participants to "pre-certify" their hospital stays and secure second opinions for some surgeries to receive maximum benefits.

Other changes and additions to the church plan include:

— An increase in out-of-pocket expenses from $1,000 to $2,500 maximum per person each year.

— An increase in the yearly maximum benefit for outpatient nervous and mental disorders from $1,000 to $3,000.

— A decrease from $1 million to $100,000 of the lifetime benefit for inpatient nervous and mental disorders.

— Addition of a $250 per-admission inpatient hospital deductible.

Budget crunch endangers mission appointments

(Continued from page 3)

giving," he said, explaining, "We've deliberately made every effort to appoint all qualified missionaries available through the years."

As the FMB spends more and more on missionary support and less and less on operating budgets, many missionaries, who generate personnel requests, are beginning to think they cannot keep on asking for personnel, Parks said. "I can't describe how tragic that will be for the whole denomination, not just this agency. It'll have an adverse impact on all that we're doing. My prayer is that we can avoid it, that we can keep on appointing everybody qualified to go — and some way find the money to do it."

Twenty-five years ago, he said, the board spent about one-third of its budget on missionary support and two-thirds on capital and operating needs.

The projected 1989 budget includes 62 percent for missionary support. That cost continues to rise, while Southern Baptists continue to fall short of Lottie Moon goals and barely keep pace with inflation in Cooperative Program giving.

The projected 1989 budget calls for $95,000 less than the 1988 budget, the first FMB budget decrease since the 1930s, Parks said. The FMB has cut back on operating budgets to absorb new missionaries and continue to provide full support to the current mission force. Elaborating on FMB response to political controversy, Parks added: "We're not to my knowledge making any consideration or any decisions from a political motivation. It's been most distressing to us to find our people questioning, to find their commitment to missions a little uneasy" because they believe some decisions have been forced on the board.

"I hope we can allow decisions to stand and be evaluated on their own merit," he said. During the meeting, Parks responded to questions about two such decisions, the firing of missionary Michael Willett on theological grounds and the creation of the FMB's 70-30 plan. Both actions, he said, were recommended by staff, not by trustees of any political persuasion.

Parks reiterated that Willett was examined and asked to resign in the same manner the FMB would have used before any denominational crisis existed.

"Not a single board member talked to me about what I should do," he said, added theological beliefs of six missionaries have been reviewed during his presidency and two, including Willett, have been asked to resign.

The 70-30 approach is a plan using rough numbers to indicate that about 70 percent of the missionaries eventually should move toward giving at least half their work time to evangelism that results in churches, he explained.

The FMB's Global Strategy Group of top administrators implemented the approach as part of a 10-year goal to sharpen the focus on such outreach, not lay down inflexible standards.

The board's failure to communicate properly may have contributed to "incorrect interpretations that it was created with a political agenda in mind and would result in removal of missionary specialists," such as medical personnel, agriculturists, teachers, publications workers, and others, he said. Many of those specialists already give a lot of time to evangelism, he added.

Parks called on Southern Baptists to pull together to overcome the crisis: "The way we've moved together in the past has been a unification around missions. Denominations which have tried to unify around something else don't have the track record we have in terms of working together, mission outreach, evangelism, church growth or whatever measurement you want to make.

"We don't have any option but to work together to reach the world for Christ — with all the words we've said, with our insistence on being biblically based and mission in our origin and purpose. We just don't have any option."

Robert O'Brien writes for the Foreign Mission Board.

Hamblin resigns at HMB to return to Mississippi

Robert L. (Bob) Hamblin, 60, has resigned as director of evangelism for the Southern Baptist Home Mission Board to return to Mississippi in full time evangelism. He will be living in Tupelo when his resignation becomes effective on January 1.

Hamblin

He assumed the position of vice president for evangelism at the HMB on Aug. 1, 1982 from the staff of New Orleans Seminary where he was professor of evangelism.

Hamblin was pastor of Harrisburg Church, Tupelo, from 1958 to 1980 when he joined the seminary faculty. He is a graduate of Union University and earned bachelor of divinity and Ph.D. degrees from Southwestern Seminary.

Hamblin is a former president of the Mississippi Baptist Convention and has been a trustee of several Baptist institutions.

In addition to the evangelism work, Hamblin will be director of the Hancock Foundation of Tupelo, a charitable organization.

Now that he's spent several years as the titular head of evangelism for Southern Baptists, Hamblin says he'll make a few changes in his preaching. "I'm going to emphasize personal witnessing more than I have in the past," he says. "I'm going to ask churches to make concerted preparation for revivals where I preach. And I'm going to spend as much time as I can myself in personal witnessing."

Hamblin says he believes "the greatest weakness we have in our churches today is our lack of effort in witnessing. We have zeal for it emotionally, but we don't actually do it."

Librarians will hear Swor

(Continued from page 3)

Janet Jordan and Beulah Lewis; 2. Advanced Classification and Cataloging: Jean Adkinson; 3. How To Process Media: Barbara Freese; 4. Basic Administration (How to operate a media library): James Rose; 5. Promotion: Phyliss Tadlock; 6. BTN/AV: Jack Lewis; and 7. Book Repair: Kathy Sylvest.

Robert Self, pastor of the host church, will bring a devotional message at the opening session. Jean Adkinson will present book reviews and Barbara Freese will interpret the theme.

From 11 a.m. to 1 p.m. on Friday will be registration and lunch at the church. The Baptist Book Store display will also be open. The first assembly will be at 1 p.m. Friday.

Saturday's schedule will begin at 8 and conclude at noon.

LeAnn Morton, First, Greenville, President of the Library/Media organization, will preside. Other officers are Carolyn Hulsey, vice-president, First, Kosciusko; Margaret Keith, secretary-treasurer, Jackson, Van Winkle; Margaret Perkins, program chairman, FBC, Columbus; Agatha Sandidge, historian, FBC Brookhaven; Juanita Hight, publicity chairman, FBC, Louisville; Patricia Robinson, past president and ex-officio, Immanuel Church, Cleveland.

Keith Williams is Media Library Consultant, state Sunday School Department.

Harrell . . .

(Continued from page 3)

building consultant for Texas Baptists and returned to Terry, Miss.

He was associate and then secretary of the Church Stewardship Department for Texas Baptists, 1973-84, before taking the church building consultant job there.

From 1968-73 he was associate in the Stewardship Department of the Mississippi Baptist Convention Board.

He served as pastor of Monticello Church, 1964-68; he was associate in the Church Training Department, MBCB 1960-64; director of missions, Scott County, 1956-58; director of missions, 1954-56; and he was pastor of Evergreen Church, Shubuta, 1949-54. He served in the U.S. Army, 1944-47

Harrell is a graduate of Mississippi College and earned the bachelor of divinity degree from New Orleans Seminary.

Harrell is married to Carolyn Pulliam. His first wife Elizabeth Waggener is deceased. He has four grown children.

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Two to serve in MSC

Dave and Pat Selvy were commissioned by **First Church, Lambert,** on Sept. 4, to serve as Mission Service Corps Area I Coordinators. Those who participated in the commissioning were Leroy Reid, chairman of deacons; Deborah Thomas, minister of music and youth; Betty Reid, WMU president; Buck Fortner, Brotherhood president; and J. Courtney Selvy, pastor, (pictured, right) who presented his parents certificates from the Home Mission Board recognizing their selection to the Mission Service Corps.

Christian Life Commission votes for $1 million budget

By Marv Knox

NASHVILLE (BP) — The Southern Baptist Christian Life Commission approved a 1988-89 budget of $1,017,150 during its annual meeting Sept. 13-14 in Nashville.

The budget, which went into effect Oct. 1, anticipates $860,150 from the Southern Baptist Cooperative Program, the unified budget that supports the work of 19 Southern Baptist organizations.

Other anticipated income involves designated gifts, $10,000; revenue from sale of literature and other products, $93,000; conference registration fees, $14,000; and reimbursements for work performed and expenditures, $40,000.

The CLC expects to spend $293,950 on its program and promotional efforts. These include production of educational products; promotion of materials; conferences and workshops; six "special initiatives" for promoting and providing materials for the CLC-related emphases on the Southern Baptist Convention calendar; and publication of the CLC magazine, Light.

The budget calls for spending $564,179 on staff and commissioners' expenses, such as staff salaries and benefits, commission meetings and travel. It calls for $82,660 in office expenses and $76,361 in general expenses, which include an audit, reserve funds, moving three new staff members to Nashville and miscellaneous expenses.

The general expense account also includes $50,904 in debt carried over from the 1987-88 budget.

That debt is "a consequence of an unusual set of factors, including severance packages, decline in material sales and expenses involved in an unusually heavy transition of staff," explained newly elected Executive Director Richard Land. Because those causes are unusual, the CLC does not anticipate the debt will reoccur, he added.

The budget for the year ending Sept. 30 is $1,040,600.

Looking to the future, commissioners voted to request $1,103,157.50 from the Cooperative Program for the 1989-90 fiscal year.

Commissioners also ratified two proposals from their program committee. Those actions:

— Gave new CLC Executive Director Richard Land, working with the CLC executive committee, "latitude to cancel or continue the annual seminar and to make any adjustments necessary concerning personnel invited to the seminar."

The commission's annual seminar, held since the early 1960s, focuses on specific ethical issues each year.

— Authorized conferences on the CLC's six special-emphasis days; AIDS; gambling; youth alcohol use, drug abuse and sexuality; and major moral issues challenging college students.

The same recommendation also authorized the CLC to hold a congressional prayer breakfast in Washington next January and to help Southern Baptists "respond to pornography in general and 'The Last Temptation of Christ' in particular" through local and state meetings.

In other business, commissioners:

— Delayed a 5 percent cost-of-living salary adjustment for CLC employees "until the (CLC's) finances are out of the red."

— Agreed to hold a special called board meeting after the first of next year

— Elected officers: Joe W. Atchison, a director of Baptist associational missions from Rogers, Ark., chairman; C. Nolan Phillips, pastor from Middletown, Ohio, vice chairman; Alma Ruth Morgan, a homemaker from Bartlesville, Okla., recording secretary; and Land, treasurer.

RTVC board OKs delay of ACTS sale closing

FORT WORTH, Texas (BP) — Trustees of the Radio and Television Commission approved a 45-day extension for closing the sale of the ACTS television network, adopted two operating budgets for the 1988-89 fiscal year and heard reports of a major telemissions effort in the Peoples Republic of China scheduled for this fall.

Meeting here Sept. 13, the commission accepted a $100,000 payment from Friends of Acts, a San Antonio, Texas,-based investment group, in exchange for amending the ACTS sale contract to extend the date of closing from Sept. 15 to Oct. 30, 1988.

If the sale is concluded by Oct. 30, the payment would apply toward the $10 million payment scheduled at closing. If Friends of ACTS should fail to complete the sale by the revised termination date, the $100,000 would be nonrefundable, commission spokesmen said.

An additional $1 million for purchase of programming is scheduled to be paid at closing, and Friends of ACTS has agreed to purchase at least $2 million in programming from the commission each year for ten years. The RTVC is to receive up to 35 hours of programming time each week for 30 years.

Also, the RTVC will be paid a three percent override on network income from advertising and affiliate fees.

Members of the commission also adopted two operating budgets for the 1988-89 fiscal year beginning Oct. 1, 1988. The first, which totals $7.4 million, anticipates transfer of the network operation to Friends of ACTS.

It features marked increases for television and radio production and the assigned programs of counseling and technical asistance to churches and other Baptist entities.

A second plan, described as an austerity budget, calls for continued operation of ACTS by the RTVC. It anticipates a total income of $8.087 million from all sources, and operating and debt service expenses of $8.075 million.

Commission officials said the first budget was smaller than the "austerity" version because it did not include income from affiliate service fees nor expenses for satellite transponder and uplinking which are related to the network operation.

Commission President Jimmy R. Allen reported that Friends of ACTS asked for the delay because of the time needed to form a management team for the network and to complete legal documents to meet requirements of the U.S. Securities and Exchange Commission. SEC rules require that a prospective investor have opportunity to study an offering document before being asked to invest.

"In order for a stock offering to work," Allen said, "Friends of ACTS had to have a management team in place. It has taken a while to put that management team together," he added.

Allen said Friends of ACTS has employed Gene Linder, former executive of the second largest cable system organization in the nation, ATC, to be chief operating officer of the new corporation. Stephen Baum, former director of financial planning for Datapoint Corp. is chief financial officer, he said.

Thomas E. Rogeberg, former chief operating officer for CBN Cable, has been employed as consultant to senior management to assist in setting in place a sales and marketing team for the network. Allen announced in April he would accept the position of president and chief executive officer of the network if offered the position by the new owners. He said he does not expect that offer to be made until the network transfer is completed.

The China telemissions effort resulted from an invitation by Central China Television in Beijing. The mainland China television network invited the Radio-TV Commission to produce a 90 minute program featuring the Centurymen and the traditional Chinese broadcast orchestra in Beijing. The Centurymen is a 100-voice male concert choir made up of ministers of music from all over the United States.

Allen said the concert would make possible, for the first time, a prime time presentation of the gospel to the whole nation of China.

Staff changes

Harry L. Lucenay, 40, resigned from Temple Church, Hattiesburg, effective Oct. 2, to become pastor of First Church, San Antonio, Tex. Lucenay is a graduate of Baylor University, Southwestern Seminary, and New Orleans Seminary. During his nine years as pastor, Temple Church has grown to 3,150 members, averaging 923 in Sunday School, and meeting a $1.1 million dollar budget.

Lucenay

Sam Cox has joined the staff of Fredonia Church, New Albany, as minister of youth. He is a senior ministerial student at Blue Mountain College and a member of the state Baptist Student Union Council. He is the son of Marvin Cox, director of missions, Union County Association. H. Gregg Thomas is pastor.

Michael W. Glenn of Pinson, Ala. has arrived to assume the pastorate of Liberty Church at Liberty.

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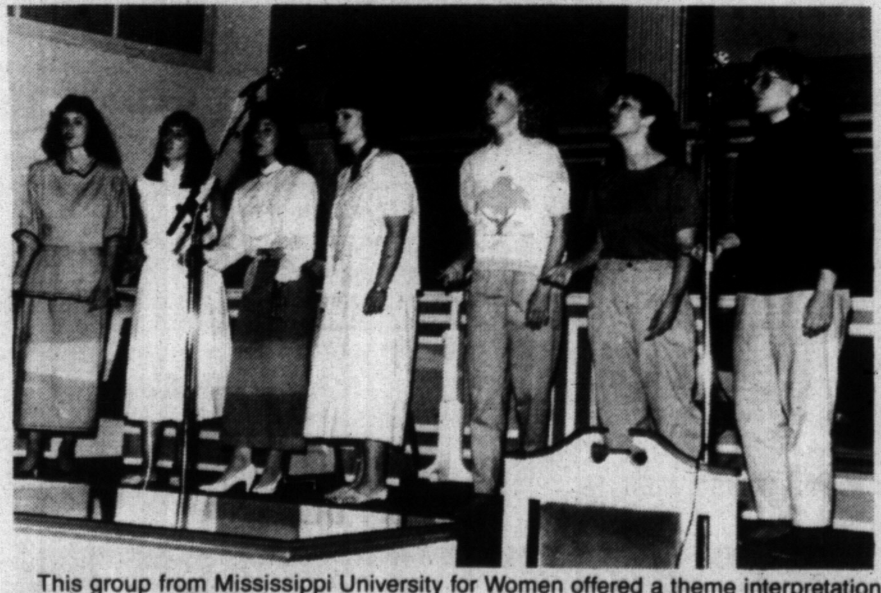
Student convention

Summer missionaries discuss their joys and frustrations with associate Student Department director Weaver McCracken, far right. From left they are Suzy Parker who served in the Philippines; Laura Lee Barnes, Hawaii; John Griffin, Minn.-Wisc.; and Charles Mullins, Philippines. Said Miss Parker concerning the step of faith in applying for summer missions, "til you do, you wonder how much do I trust God?' " (Photo by Tim Nicholas)

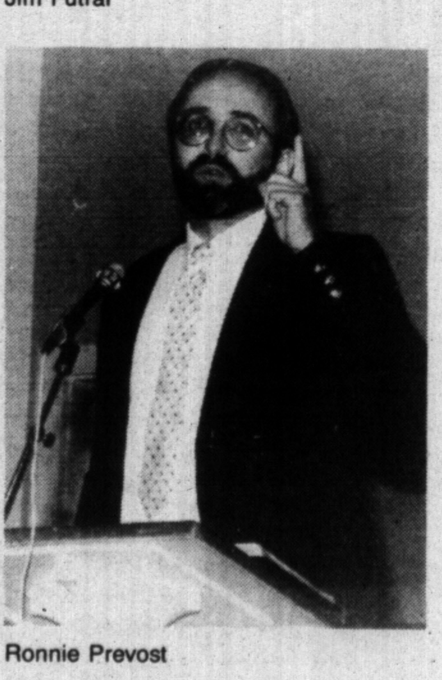
Roy Cotton, associate director for student work in Virginia, right, served as music leader for the convention and gave a concert Saturday night.

Blake Scafidel of MC gave a presession concert.

Jim Futral



This group from Mississippi University for Women offered a theme interpretation that included the statement "Faith is going to a woman's college and believing you'll still get married. The mainly serious interpretation discussed the question "How do you faith somebody up?"



Ronnie Prevost

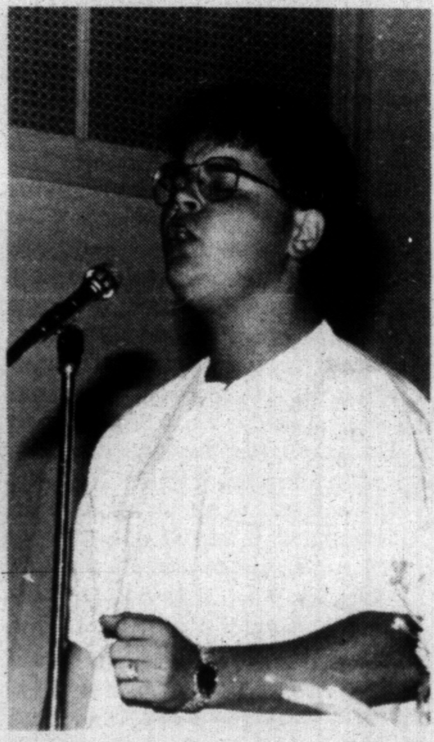
Students given description

(Continued from page 3)

the pastor left. There were 54 resumes in the hands of the pulpit committee to fill that slot. "Where I live, I'm responsible for seven million souls," he said, noting the only other Christian ministers are a German couple and three Italian priests.

But lack of ministers in Bangladesh (and other foreign countries) is not the only thing lacking. An old Moslem man told him that he knew the Baptist mission didn't have enough food (or medicine or clothing) to go around and that "some of us are going to die." He added, "but because you are here, we have hope."

Calvin Miller



Jeff Barkley of Northeast sang special music Sunday morning.

Paper accuses Carey trustees of "power play"

By Tim Nicholas

The Oct. 9 edition of the Hattiesburg American has editorialized concerning the recent vote to retire Ralph Noonkester, president of William Carey College. The American cited the Southern Baptist theological controversy as being behind the vote.

Said the American, "The board at first refused to give any reason for its action then some cited the school's financial woes and questionable leadership. But sources close to the situation say the move is a power play by religious conservatives to take control of the Baptist liberal arts school from the moderates who have traditionally formulated the school's policies.

The editorial said the president's contract renewal was not on the board's agenda and asked, "Was it a coincidence that the vote was taken when three moderate members were absent and the conservatives found themselves in the majority?" It said that those "who voted to oust Noonkester were all conservative Baptist preachers. The four who voted to retain Noonkester are moderate laypersons as are the three who were absent . . ."

Trustee member Wiley Abel of Hattiesburg reacted to the editorial in an interview with the Baptist Record. Said Abel, "If (trustee) John Thomas had not brought up the question of changing the age 65 policy and if Dr. Noonkester had not requested that his contract be dealt with, I do not believe that the contract renewal vote would have come up and that we would have gone in that direction."

Abel said that after the policy change was made to conform to federal guidelines, Noonkester asked that trustees tell him what they planned to do concerning his contract next year, that he wanted to be able to make plans in advance of contract renewal time next June.

Concerning the editorial's accusation of a connection with the theological controversy in the SBC, Abel said, "People need to know that the issues dealing with the fundamental-moderate controversies in the convention never were discussed in the context of trustee meetings or outside trustee meetings as far as I know."

A student leader contacted by the Baptist Record, Cindy Rachel, who is on the state BSU executive committee, said that the Student Government Association is pushing for an apology from the trustees, but that she didn't believe the student body had taken a vote on the issue.

She said that the students are not being told anything, but only hearing and acting on rumors. She said there is a push on campus for a re-vote by the trustees. "Before I'm going to push for a re-vote, I'm going to push for the facts . . . As adults we need to be asking a lot of questions."

Added Miss Rachel, "Personally, I feel the dignity of our college is at stake, not just the dignity of our president."

Faces and places

by Anne Washburn McWilliams

My jewelry collection

September comes, and with it a sense of autumn, for autumn itself is not quite yet, but the year now definitely has turned toward color in the woodland, ripeness in the fields, frost in the moonlight. — Hal Borland

A collection of "jewel-like memories fastened on the string of the years," Norman Vincent Peale once defined life. In spite of sickness or sadness, controversies or disasters, few days have passed when I could not add a rare person or place to my valuable collection.

On Sunday, September 25, W. D. and I ate barbecue pork sandwiches and chocolate pie at Big D's in Pocahontas, to celebrate our 33rd wedding anniversary. Sybil and Vernon Tullos joined us at a picnic table there. That night we wanted to be in Hogansville, Georgia, where my niece Luann's husband, Bubba Hendrix, was being ordained as a deacon, but we settled for a phone call.

Next day we began a week's vacation. All the way from Jackson to Nashville, along the Natchez Trace, the ditch banks and open spaces were paved with goldenrod. In early morning a pearl grey mist shadowed the reservoir, but by noon on the Trace the sun shining on yellow-edged leaves had mellowed the whole world with a golden gleam. From Nashville, Tennesee, to Nashville, Indiana — my travel goal proved as intriguing as it sounded.

After a night in a cabin at Kentucky's Rough River Dam State Park, known for its air strip for sports aviators, we crossed the green Ohio River at Mauckport near Louisville and turned west on Scenic Highway 62. We curved past rocky bluffs and glistening streams; we looked up at limbs interlocked in canopies over the roadway. North on 37 we twisted upward through the mountains of Hoosier National Forest to Mitchell, hometown of Virgil Grissom, an early astronaut, and to Spring Mill, one of America's oldest state parks.

Though the Persimmon Festival had just ended, the gracious old stone inn at Spring Mill was still full, except for two rooms. We could choose between a basement room and a second-story corner room that looked out into the treetops but was forever filled with a roaring from the kitchen vent. We chose the treetops and concentrated on forgetting the roaring.

In the spring, they said, white dogwood blossoms would line the trails and in a week or two the maples would turn the roads into tunnels of gold. Always, it seems, I get there too early or too late for the superlatives. But I was on time to watch the gristmill grind corn.

Moss-covered ruins of a frontier trading post were discovered at Spring Mill in a secluded hollow surrounded by cliffs. In 1932, reconstruction of the pioneer village began. There's a water-powered gristmill, sawmill, post office, boot shop, apothecary, and several houses. The gristmill, in its heyday in the middle 1800's, is said to have operated day and night, keeping people waiting nine or ten days in line to get corn and wheat ground into meal. But engines replaced water-turned mills; the village declined. Now the meal is ground only on the hour, once an hour, for about 10 minutes — a little meal to sell the tourists.

As another jewel for my string of memories, I watched the water pour over the 24-foot 8-ton overshot wheel, when the operator opened the gate of the flume and allowed it to flow through. The wooden gears began to turn the great millstones, and the meal poured out into a bin. W. D. bought me three pounds of it. Perhaps I'll make hush puppies, or cornbread to go with the turnip greens I have growing around my mailbox. The water for the gristmill streams out of Hamer Cave, one of many caves in the park. But in 1892 a cement company bought the water rights of Hamer Cave, to use the water to cool their lime kilns. Now, said the gristmill operator, he only grinds once an hour because the park is not allowed to use much of the water.

Nashville, Indiana, reminded me of Helen, Georgia, with its Christmas shop, its art galleries, and its shops selling crochet, lace, ceramics, dolls, baskets, and other crafts. In an ice cream parlor, we bought my favorite flavor, pralines and cream.

At Brown County State Park, we arrived on the perfect day! "It's free today," the gateman said, and handed back the proffered $2. "It's grand opening day at Abe Martin Lodge."

Chrysanthemums blazed in the courtyard and at the front door of the renovated building. Pumpkins and corn stalks added their hues. On a patio, people were carving wood, making shuck dolls, spinning wool, quilting . . . From a wide new deck, notes of a song floated across the lawn. In the lobby, up some curved stairs and under a new chandelier, the Family Reunion String Band was playing while a man did a tap dance. The lieutenant governor had already finished his speech. We accepted the invitations of the hospital Hoosiers to partake of a piece of cake (in the shape of the lodge) and to drink a glass of apple juice. Later, by the lake, a deer walked up to a family, and we watched them feed it apples.

A tornado, four days before, had flattened a strip of trees by the Nature Center. But inside we sat on a bench by a wide window and watched birds at the numerous feeders. We sampled the "guess the smell" flasks of sassafras root, red cedar, lemon, rose, white pine needles . . . and guessed the answers to entertaining questions such as "How many bees does it take to make a pound of honey?" (556)

I returned home rested, with new memories of the wonder of the world and the people who live in it.

This is the day which the Lord hath made; I will rejoice and be glad in it (Psalms 118:24).

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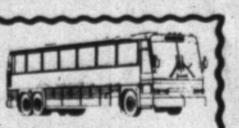
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Albert Bagby of Brazil dies at Gadsden

GADSDEN, Ala. (BP) — Albert I. Bagby, one of nine children of Southern Baptists' pioneer missionaries to Brazil, died Sept. 29 in Gadsden, Ala. He followed in his parents' footsteps by becoming a missionary to Brazil for 30 years, declining a promising career as a concert pianist.

Bagby, 85, died from Alzheimer's Disease and failing health, said his wife, Thelma. But his Alzheimer's condition did not become severe until a couple of months ago, she said.

Bagby was one of the sons of W.B. and Anne Luther Bagby, who established Southern Baptists' first permanent work in Brazil after their arrival in the country in 1881. He was born in Sao Paulo in 1903.

Five of the elder Bagbys' children became Southern Baptist missionaries. Two others died in infancy and two died as young men. The Bagbys and their five missionary children and spouses invested a total of 525 years of service in South America.

Albert Bagby and his wife taught at the Baptist school in Porto Alegre, Brazil, for 20 years, then directed the 1,000-student school for 10 years before retiring in 1968.

Devotional

Lost again, or more than conquerors

By John W. Wade, Sr.
John 10:28-30
Romans 8:31-39

I do not know of any sadder word that can be spoken than "lost." "For this my son was dead, and is alive again; he was lost, and is found" (Luke 15:24). As I have knocked on many doors to carry the message of eternal salvation to our lost and dying world, the words that cut so very deeply into my heart are the words: "I was saved at one time, but I have become 'lost' (fallen from grace) again because I just wasn't able to hold out!" Praise God, we don't have to hold out, for our soul-salvation is held by our soul-purchaser, Christ Jesus, and is guaranteed by the covering and cleansing blood of our Jesus and sealed in the non-penetrable blood as so clearly stated by the texts above.

Wade

To be saved is to be born again spiritually (John 3:6) — the second birth. Now, the natural physical birth is first, the spiritual birth second. Thus, with the facts in mind, no more can a soul that has been born again be "lost again" than can a physical born being be unborn again. There is no way for a physical being to be returned through the reverse process of birth to the "seed" in the loins of the male being.

First, let us take a brief look at the flesh birth. It produces an old sinful nature; it produces a corruptible nature; it produces an old nature under the sentence of death; it produces an old nature that makes every unsaved person a child of the devil — death, separation from God.

Second, let us say a word about the new birth. It produces a sinless nature; it produces a nature that cannot sin; it produces a righteous nature; it produces a divine nature — everlasting life. By the old birth we are the children of the flesh, of earthly parentage. By the new birth, we are the children of God — Godly parentage — Christ's blood.

Wade is pastor, Bond Church, Wiggins.

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Thanks from WMU

Editor:

A great big "thank you" is due you and your staff members for the "over and above" coverage which you gave our WMU Centennial Year!

Your excellent coverage of events, activities, and meetings gave to all of us WMU folks a warm feeling of pride and gratitude for your work.

And who could forget all the "quilt pictures?" Thanks for printing each and every one.

Marjean Patterson
Executive Director
Mississippi Woman's
Missionary Union

Pictures for Mantee

Editor:

Mantee Baptist Church is in the process of building a photographic library of all the former pastors. We are searching for contact with some members of the family of Lewis Curtis, H. C. Cox, C. H. Frye, J. J. Pannel, Audie Mays, and J. M. Carmack.

The church will defray all expenses for enlargements and so forth. The librarian is Mrs. W. A. Skelton.

Mrs. S. C. Gullette
Mantee

Bible from 26 translations

Editor:

The Baptist Record is read cover to cover at our house, and we always enjoy your editorials. Our church, Salem, has used the Every Family Plan for years. We are grateful for this, for it surely means a more informed membership.

Your editorial of Sept. 22, 1988, is of special interest. I have a copy of the **New Testament from 26 Translations,** which we purchased when Byron Mathis visited our church several years ago. Now I am really interested in the whole Bible in all of those translations. Could you advise me where it can be purchased and the price.

Mrs. George N. Rogers
Collins

You would need to check with the publishers for the price, for I do not know that. The address is Mathis Publishers Inc., P. O. Box 621, 3401 McNair St., Moss Point, Miss. 39563. — Editor

Remember the students

Editor:

As a student at William Carey College, I have been impressed by the commitment to and concern for students demonstrated by practically all of the faculty. Unfortunately, our Board of Trustees does not seem to be as interested in the concerns of the students. Two instances have demonstrated this fact. Each time the Board acted within its rights, however, their methods demonstrated an inexcusable failure to appreciate the concerns of the students.

First, in Dec. 1987, the board voted to increase tuition by over 60 percent, from $99 to $115. The increase was understandable; however, it went into effect in the middle of the school year, leaving many students wondering how to make up the difference since everyone's budgets were already set. Also, the students were not notified until at least a week after the board approved the increase. Even then the notification came at the worst possible time: during exam week. To make matters worse, this year the scholarships which each student had earned did not increase in proportion to tuition.

Now the board has voted not to renew the contract of our president beyond the age of 65. No explanation was offered. Students were left to wonder. Naturally, rumors became rampant about the future of the school and of its programs. The board should have felt compelled to explain its action and should have been aware that its action would be a source of great concern and confusion for the students.

This letter is written from a heart of love, not anger. Genuine concern for students is a trademark of Baptist schools. Unfortunately, our Board of Trustees seems to have forgotten this. William Carey students deserve a Board of Trustees that is concerned about their needs. I urge the board to remember, in the future, the students who are affected by their decisions and who are also their brothers and sisters in Christ.

Jeff Rimes,
Junior at
William Carey College

Revival dates

Lynn Ray Road, Petal: Oct. 28-30; services, 7 p.m. each night; Gray Allison, Memphis, Tenn., speaker; Bill Partridge and Emmett Boone are the pastors.

Southside, Yazoo City: Oct. 16-20; Tom Bingham, Indianola, evangelist; Ralph Hall, Brandon, music evangelist; Sunday services, 11 a.m. and 7 p.m., dinner on the grounds following morning service; noon and 7 p.m., Mon.-Thurs.; Sam Simpson, pastor.

Arrowood, Meridian: Oct. 16-19; services, 7 nightly; Sunday, 11 a.m.; pastor, Kevin Griffin; music, Bruce Bishop; evangelist, Bob Falwell.

First Church, Magnolia: Oct. 16-19; Joe Cothen, vice pres. for academic affairs, New Orleans Seminary, preaching; music under direction of Steve Young, minister of music at First, Magnolia; services Sunday at 11 a.m. and 7 p.m. and a potluck supper at 5:45 p.m.; services Mon.-Wed. at 7 p.m.; Craig Gilliam, pastor.

Dublin, Prentiss: Oct. 23-28; Sunday services, 10, Sunday School, high attendance day, morning service, 11 a.m.; dinner at the church, 6 p.m., Church Training, evening service, 7 p.m.; Mon.-Fri., 7 p.m. nightly; Ed Sheppard, pastor, Millry, Millry, Ala. evangelist; Ken Hedgepeth, minister of music, Rawls Springs, Hattiesburg, music; Robert L. Dunn, pastor.

Bolton (Hinds): Oct. 16-19; Sunday, 11 a.m.; 7 p.m. nightly; different preachers for each service, Sunday morning, Clifford Nelson, counselor, Hinds Community College; Sunday evening, James Richardson, pastor, First, Madison; Mon., Philips McCarty, MC; Tues., Ken Alford, pastor, Morrison Heights, Clinton; Wed., John Ed Snell, pastor, Utica; Karen Hardy, Morrison Heights, Clinton, music; Wayne Burkes, pastor.

Macedonia, Hwy. 494, Meridian: Oct. 16-19; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; Billy Purser, pastor, Willow Grove, Collins, evangelist; Danny Moss, pastor.

Homecomings

Camp Ground, (Yalobusha): Oct. 30, Sunday School, 10 a.m.; worship service, 11 a.m.; noon meal will be served in the activities building following worship service; afternoon singing; no evening service; Eugene Barnett, former pastor, guest speaker; Troy Hurdle, supply pastor.

Mount Carmel, Edinburg (Leake): Oct. 16; Sunday School at 10; note burning for new Sunday School rooms and morning message at 11 a.m.; guest speaker, S. C. (Sonny) Kelly, former pastor; covered dish at noon; Kim Wolverton, pastor.

Glendale Church (Washington County): homecoming, Oct. 30 at 11 a.m.; message by George Buttler, Magnolia; lunch in Fellowship Hall; singing in the afternoon by the Messengers of Greenville; no night services; Ed Pendergrast, pastor.

First, Nesbit: 30th anniversary, Oct. 14, 15, and 16; closing service will be led by Earl Kelly, executive secretary, Mississippi Baptist Convention Board, 11 a.m. worship service, Oct. 16; fellowship meal will follow morning worship.

Jayess, Jayess: Oct. 16; Gilbert Allan, morning worship service, speaker; Sunday School, 9:45 a.m.; morning worship, 11 a.m.; lunch; afternoon singing; no night service; offerings will be received for the Jayess and Greer cemeteries.

Gooden Lake, Belzoni: Oct. 16; Henry C. Bailey, Pace Church, Pace, morning speaker, 10:30 a.m.; following a noon meal afternoon singing, 1:30 p.m. with the Gospel Messengers; David Blackwell, pastor.

Sandersville Church (Jones): homecoming Nov. 6; morning service to begin at 10:45; lunch to be served; Bud Swindall, pastor.

First, Pearl (Rankin): October 23; 35th anniversary; Sunday School, 9:45 a.m.; preaching, 10:45 a.m.; James Edwards, message; dinner on the grounds at noon; singing service at 1:15 p.m.; followed by an anniversary cake cutting and fellowship time.

Chunky, Chunky: Oct. 16; Sunday School, 9:45 a.m.; worship, 11; Bowman Giles, pastor, New Hope near Collinsville, guest speaker; music directed by Bob Strebeck; lunch will be served in family life building; Wayne Campbell is pastor.

First, Nettleton: Oct. 16; Johnny Parks former pastor, will preach during 11 a.m. service; after pot-luck lunch, singing will begin at 1 p.m.; George Johnson is pastor.

First, Runnelstown: Oct. 23; Richard White, guest speaker; morning services, Sunday School, 9:45 a.m., worship service, 11 a.m., followed by dinner in fellowship hall at noon; afternoon services, 2 p.m., featuring the Covenant Quartet from Laurel; Henry Freeman, pastor.

Oloh, Sumrall: Oct. 16; James Hoven, Mobile, speaker; Charles Steeleman, Mobile, music leader; dinner after morning worship; special music in the afternoon by quartet from First, Sumrall; Lamar Williams, pastor.

Briarwood, Meridian: Oct. 16; Thomas J. Wood, pastor, 21st anniversary; announced retirement as of April, 1989; services, 10:40 a.m., music by senior adult choir under direction of Susan Davis, music director; concert, 11 a.m., by Hubert Greer, evangelist; 11:30 to 11:50, pastor's sermon; noon, lunch served; 1:00, unveiling of the memorial to the charter members.

Mississippi Baptist activities

Oct. 18 — Preschool/Children Training Bonanza; Baptist Building; 9:30 a.m.-3 p.m. (CT)

Jamaican Baptists' spirits strong

By Mike Day

KINGSTON, Jamaica (BP) — Hurricane Gilbert may have devastated the Baptist churches in Jamaica, but not the spirit of Jamaican Baptists.

"We are a people who are not unaccustomed to being afflicted with problems," said Azariah McKenzie, former leader of the Jamaica Baptist Union.

"It is part of our life to practice resilience — to fight back."

Jamaican Baptists began fighting back Sept. 18, just six days after Hurricane Gilbert swept the island east to west, leaving 38 dead and about 80 percent of all Jamaicans homeless.

In Bull Bay, 15 members of Gardener's View Baptist Church met in the roofless remains of their building amidst destroyed furniture and supplies to sing "To God Be the Glory."

Preliminary reports indicate that other churches besides Gardener's View were almost demolished by Gilbert.

About 95 percent of Jamaica's 286 Baptist churches sustained damage from Hurricane Gilbert's 160-mile-per-hour winds, said Cawley Bolt, executive secretary of the Jamaica Baptist Union.

Damage ranges from loosened roofing at the church and school at Yallah's Baptist Church to the destruction of Airy Castle Baptist Church in St. Thomas.

Across eastern Jamaica, acre after acre of coconut trees lies flat. Banana trees are folded over like soda straws. One man sitting on the ground was asked where his home was. He pointed to broken bits of concrete slab in the dirt nearby. "That used to be my house," he said.

Missionary news

Bill and Violet Hales, missionary associates to The Gambia, have arrived on the field to begin their first term of service (address: Baptist Mission, P. O. Box 2376, Sere Kunda via Banjul, The Gambia). A native of Mississippi, he was born in Flora.

Susan Puckett, missionary to Taiwan, reports a change of address (#11, 3rd Fl., Lane 16, Dung Shan St., Hsinchu, Taiwan). She is native of Columbus, Miss.

David Jamieson, journeyman to Morocco, has arrived on the field to begin his two-year term of service as a music and youth worker (address: 47 Zankat Oum Errabia, Adgal, Rabat, Morocco). He was born in Jackson, Miss.

Pat Gentry, journeyman to Liberia, has arrived on the field to begin his two-year term of service as a media specialist (address: P. O. Box 1416, Monrovia, Liberia). He is a native of Clinton, Miss.

Joy Smith, journeyman to Peru, has arrived on the field to begin her two-year term of service as an elementary teacher (address: Apartado 185, Huraz, Peru). She was born in Ada, Okla., and considers Wesson, Miss., her hometown.

Elysa Harvey, journeyman to Swaziland, has arrived on the field to begin her two-year term of service as a children's worker (address: P. O. Box 1655, Mbabane, Swaziland). She was born in Hattiesburg, Miss., and considers Ocean Springs, Miss., her hometown.

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B. 2.	122,316	119,562
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Names in the news

Mrs. Rebecca Hatten was honored at the Carterville Church, Petal, awards banquet for her 25 years of service as church clerk. Jack Robinson, chairman of deacons, presented her with a plaque and she received a standing ovation. Mrs. Hatten also received her 22 year perfect attendance pin at the banquet. Leland M. Hogan is pastor.

Phalti Church, Pachuta, held commencement services for its pastor, **Eugene E. Bradley**, Sept. 25. He received the doctor of divinity and doctor of theology degrees from International Bible Institute and Seminary, Plymouth, Fla. He also holds his bachelor and master of theology degrees from the same school.

James A. Case is available for supply or interim pastor and can be contacted at Rt. 5, Box 590, Brookhaven, MS 39601, or call 601-384-5710 (work), 601-833-8244 (home).

Though blind in sight, Dorothy Powell, left, is not blind to commitment. On Sept. 25, she completed her 11th year of 100 percent attendance in Sunday School. She was presented a pin and certificate by Danny Vail, right, Sunday School director, Pilgrim's Rest Church, Crystal Springs.

Mrs. Christine Sanders was presented a Certificate of Appreciation for 67 years of service in the music ministry of Becker Church, Becker, on Aug. 21. Pictured are Charles Sanderson, choir director; Mrs. Sanders; her husband, Coyt Sanders, deacon for nearly 50 years; and George Henley, pastor.

Harland's Creek Church holds special day for organist-pianist

Harland's Creek Church, Lexington, honored Mrs. Norris Hearn on Aug. 28 for her 56 years as pianist and organist. Ellis Jones, pastor, presented her a plaque which said, "We love you, Mrs. Hearn," — the same words as those on a banner brought in by a group of children. David Meeks, chairman of deacons, presented her a check from the church.

Church members and other friends gave Mrs. Hearn a little "Country Goose" lamp, the globe filled with money. A reception was held after the night service.

Mrs. Hearn is the mother of two daughters, Meredith (Mrs. J. P.) Winstead and Miriam (Mrs. M. L.) Killebrew, and a son, David. All three, plus 12 of her grandchildren and great-grandchildren, attended the surprise recognition service.

In addition to her musical contribution to Harland's Creek, Mrs. Hearn has taught Sunday School for many years.

Senior adult corner

Mrs. Sadie Lee Vankorn, oldest member of the WMU at First Church, Vardaman, presented a quilt to her pastor, Dale Easley. She made the presentation for the WMU; the quilt she gave the pastor was made by the Baptist Women of the church in celebration of the WMU centennial, and presented at the time of the church's centennial celebration.

Churches adopt expanded plan

The following churches have adopted the Expanded Annuity Plan since those reported in the Sept. 22 issue of the **Baptist Record**: Calhoun: Poplar Springs; Franklin: Concord; Gulf Coast: Grace Memorial; Hinds-Madison: Colonial Heights and Van Winkle; Jackson: FBC, Moss Point; Jones: Moselle Memorial; and Warren: FBC, Vicksburg.

"Jesus Jam '88" draws youths

By Jason P. Bird

Lake Sehoy, Hattiesburg, was the setting for "Jesus Jam, '88," night of praise and worship by the lake for Hattiesburg area teens.

Youth ministers from both Lebanon and Lamar Associations sponsored the evening that featured "The Beach Boys," contemporary Christian duo Gammill and Murphy, and evangelist Sheldon Gooch.

About 450 teenagers representing nine different churches crowded around the flat-bed trailer at Lake Sehoy to hear Gammill and Murphy get things started. After a rousing concert that took the teens through the history of rock and roll and then changed the words to modern rock songs to give praise to God, the "Beach Boys" took the stage. After lip-syncing the words to several of the famous group's songs, the band of local men closed with "I'm Forgiven," a song made popular by the Christian group, the Imperials.

Sheldon Gooch, a former inmate at the state penitentiary, for armed robbery, then came and delivered the message. All youth were attentive as Gooch told of turning his back on the church and turning to a life of drugs and crime. In a powerful way, he told how his salvation experience had set him free from much more than the prison doors. Gooch sang that God had paid "Much Too High a Price" for his salvation and then challenged the teens to let God set them free from whatever sin was holding them captive.

As Gammill and Murphy came back on the stage to lead in a time of invitation, about 20 youths came forward to make public decisions for Christ.

"Jesus Jam '88" was such a success in providing both an evangelistic thrust for teens of several churches, as well as a great opportunity for fellowship, that there is talk of making the event an annual affair.

Bird is youth minister, Immanuel, Hattiesburg.

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Oakdale (Rankin) will celebrate centennial

Oakdale Church, Rankin County, will celebrate its 100th anniversary, on the theme, "A Heritage to Celebrate."

On Oct. 16, all Sunday School classes will meet in the sanctuary from 10 to 10:30 a.m. During the morning worship service at 10:45, there will be slide presentations and old photographs shown to help those present remember the church's beginnings. At noon, church members and visitors will eat dinner on the ground. A singing celebration is scheduled for 1:30 p.m.

Before 1888, the community of Oakdale, or Langford as it was then called, did not have a church. Baptists went to Fannin Church, which had been organized in 1848. Alan Kilgore is pastor at Oakdale.

Auburn, Tupelo to celebrate centennial

Auburn Church, Tupelo will celebrate its centennial, old-fashioned day, and high attendance day, Oct. 30. Sunday School will be at 10 a.m., and preaching at 11 a.m. by Charles Shipman, former pastor. Dinner on the grounds will be at the church park (weather permitting). Bob O'Neal is pastor.

Calvary, Belzoni to celebrate 50th

Calvary Church of Belzoni will celebrate its 50th anniversary on Sunday, Oct. 16. J. H. Burrell, Indianola, will be guest speaker for the 11 a.m. service. Dinner on the grounds and special music will be provided. Robert Ragland is pastor.

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Just for the Record

Pictured are Baptist Student Union officers at Clarke College for the 1988-89 school year.

Back row from left: Jeannette Guidry — fellowship chairman, Lafitte, La.; J. B. Costilow — BSU director, Newton; David Wallace — evangelism chairman, Lucedale; John Miller — Bible study chairman — Collins; Jimmy Jolly — morning watch chairman — Morton; Sue Chaffin — president, Jackson; Front Row: Misty Smith — singspiration chairman, Newberry, Fl.; David Bonner — missions chairman, Columbus; Shannon Stockman — vice president, Bay Springs.

Fairview Church, Columbus, celebrated its 30th anniversary on Sept. 25. A part of the celebration was the dedication of a new $1.4 million, 35,000 square foot educational building. At the close of the service, members went forward and placed an offering in a chest constructed for this celebration. The special building offering totaled $117,258.83. Mickey Dalrymple is pastor.

Six Acteen Activators and their sponsors from First Church, Coffeeville, on a mission trip to Gainesville, Fla., July 15-23, ministered at Shands Hospital on the children's floor with clowning and puppetry; prepared and served a meal to approximately 50 people at the Salvation Army; led in worship services at three churches; and conducted a Backyard Bible Club. The six Activators, from left, are Aletha Scarborough, Paige Greer, Emily Wortham, Dawn McCarley, Betty Jean Hill, and Dawn McCormack. Others assisting on the trip were Mrs. Carolyn Billingsley, Acteen leader; Charles Boxx; Mrs. Delores Scarborough, Acteen director; and Mr. and Mrs. Rick Sellers, Ashley and Leslie. Truman Scarborough is pastor.

A GA recognition service was held recently at Cliff Temple Church, Natchez. GAs and their leaders pictured, front row, (left to right), are Dana Simmons, Summer Moffett, Suzanne Morris, and April Latham. Second row, Hope Morris, Chasity Lazarus, Karen Fortenberry, and Tracie Bobo. Third row, Rhonda Switzer, 1-3 grade leader, James Whittington, pastor, and Cindy Bobo, 4-6 grade leader.

Richmond Church (Lee County) recently broke ground for a new education and recreation building to be constructed behind the existing church building. Plans include a kitchen, four Sunday School rooms, two restrooms, a basketball court, and upstairs storage rooms. Left to right with shovels are building commiteeman, Richard Estes, and deacons, C. W. (Billy) Shumpert, Tom Carr, Eugene McDaniel, Graves Ruff, Doug Bradley, M. P. Posey, and interim pastor, G. L. Ford.

A deacon ordination service was held for John Wilbur Jones, Jr., right, at Pelahatchie Church, Pelahatchie, Oct. 2. Barry C. Corbett, left, is pastor. Jones and his wife, Lori, have two children, a daughter, Casey, 4, and a son, John Wilbur Jones, III, 6 months.

alongside, a WMU paper, wants anecdotes and testimonies from WMU Centennial celebrations in Mississippi churches, or from the state or national celebrations. Mail to Betty Smith, Box 530, Jackson, MS 39205, no later than Nov. 1.

H.O.P.E. (Helping Others, Providing Empathy), a support group for people grieving the death of a loved one, will meet Thursday, Oct. 20, at 6 p.m. at Mississippi Baptist Medical Center. Headed by MBMC's mental health clinical nurse specialist and director of Social Services, the group meets the third Thursday of each month at MBMC. For more information call 968-3090.

Youth of Antioch Church, Jasper County, recently traveled to Eureka Springs, Ark., to see "Passion Play."

Those who went were Russell Delk, Amanda Pippen, Christi Phillips, Diane McNeil, Leslie James, Derrick York, Russ Sanders, Jonathan Pippen, Johnny McNeil, Tonja Johnson, Amy Delk, Wendy Phillips, Stephanie Breland, Gene Laton, music and youth director, Scott Brown, Gabe McNeil, Carey Bass, pastor and youth leader, David and Faye Pippen, youth leaders, and Raymond and Sandra Delk, youth leaders.

Union Church near Roxie held Fellowship Sunday on Oct. 2. The Divide Trio from Topeka provided special music during the afternoon singing. The church reports that attendance was very good during September. A new pastorium is to be built soon. Fifty-eight attended the church's Vacation Bible School this summer.

Helping Korean Baptist leaders to establish a Cooperative Program of World Missions will be a major emphasis for Louisiana Baptists traveling to Korea later this month. A team of 30 persons will be in Korea Oct. 20-30 for the seminars and evangelistic crusades, according to Grady Welch of Alexandria, Louisiana Baptist Stewardship director. Benton Preston of Clinton, Miss. will be among the 30 persons.

Arrowood Church, Meridian, celebrated its 30th anniversary homecoming on Sept. 11. Carless Evans preached and David Laney led the singing. There were several visiting song leaders, former pastors and former members attending. A covered dish luncheon was served. Music was provided by the Disciples Quartet, special quartets, duets, and solos. Storm Williams played the keyboard and sang "The Messiah." Testimonies were presented. Kevin Griffin, pastor, is married to the former Cindy Campbell, and they have a son, Daniel.

First Church, Baldwyn, held a special dedication service for the WMU centennial quilt handcrafted by its WMU. Mrs. Mildred Burns, centennial chairman, led in the special service, which was highlighted by a history of WMU presented by Mrs. Jane Burns of Hattiesburg Church, Tupelo. Also participating in the program were WMU director, Mrs. Tommie Grisham, and centennial cochairman, Mrs. Margaret Goodson. The centennial quilt will hang permanently in the church.

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ACTS

SATELLITE NETWORK, INC.

October 1988

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5	The Joy of Music/ Diane Bish Christopher Closeup	Sergeant Preston of the Yukon The Cisco Kid	Adventures of the Lone Ranger 26 Men	Great Churches of America (I)	Carrascolendas Vegetable Soup	Great Churches of America (II)	The Bible and Life The Good News *
6	This Is The Life Westbrook Hospital	Life Today	Life Today	Life Today	Life Today	Life Today	Davey and Goliath Color Me a Rainbow
7	First Love Wendell Estep Changed Lives	30 Wall Street * Sunshine Factory	Christian Lifestyle Magazine * Sunshine Factory	Word of Life Sunshine Factory	Campus Review Sunshine Factory	Insight * Sunshine Factory	Sunshine Factory Sergeant Preston of the Yukon
8	ACTS Methodist Hour	Skippy, the Bush Kangaroo Lassie	Skippy, the Bush Kangaroo Lassie	Skippy, the Bush Kangaroo Lassie	Skippy, the Bush Kangaroo Lassie	Skippy, the Bush Kangaroo Lassie	Lone Ranger Cartoon Adventures of the Lone Ranger
9	Come Alive Nelson Price	One In The Spirit Sergeant Preston of the Yukon	Catch the Spirit Adventures of the Lone Ranger *	Jewish World * Come Alive Nelson Price	30 Good Minutes Carrascolendas	Christian Lifestyle Magazine Great Churches of America (II)	Cisco Kid * Popcorn Theatre *
10	Catch the Spirit James Flamming FBC Richmond	The Cisco Kid Our World	26 Men * What's Happening	What's Happening	Vegetable Soup What's Happening	What's Happening	* *
11	Great Churches of America (I)	Life Today	Life Today	Life Today	Life Today	Hollywood Revue	Jimmy Houston Outdoors Outdoor Magazine
12	The Baptist Hour	30 Wall Street * Encore Theatre	U.C. Video News * Encore Theatre	Word of Life Encore Theatre	Campus Review Encore Theatre		Plant Groom The Super Handyman *
1	Sunday Selection						The Bible and Life The Good News *
2	Profiles	COPE	COPE	COPE	COPE	COPE	Davey and Goliath Color Me A Rainbow
3	Love Worth Finding Adrian Rogers	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Sunshine Factory Sergeant Preston of the Yukon
4	The Joy of Music/ Diane Bish One In The Spirit	Skippy, the Bush Kangaroo Lassie	Skippy, the Bush Kangaroo Lassie	Skippy, the Bush Kangaroo Lassie	Skippy, the Bush Kangaroo Lassie	Skippy, the Bush Kangaroo Lassie	Lone Ranger Cartoon Adventures of the Lone Ranger
5	First United Methodist Church, Houston This Is The Life	Adventures of the Lone Ranger 26 Men	Great Churches of America (I)	Carrascolendas Vegetable Soup	Great Churches of America (II)	Sergeant Preston of the Yukon The Cisco Kid	Popcorn Theatre
6	Insight ACTS Methodist Hour	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today *	Country Crossroads
7	Life Together * Neal Jones	Christian Lifestyle * Magazine	Word of Life	Campus Review	Created to Be One *	James Flamming, * FBC, Richmond	Sing Out America
8	The Baptist Hour Evening Worship	The Joy of Music Truth Alive Ron Herrod	Catch the Spirit 30 Good Minutes	First Love Wendell Estep First United Methodist Church, Houston	Invitation to Life	30 Wall Street * Profiles * (See Note Below)	The Good News * The Bible and Life *
9	Richard Jackson	COPE	COPE	COPE	COPE	COPE	Praise Song * Gospel Music Today
10	The Joy of Music/ Diane Bish Christoper Closeup	Encore Theatre	Encore Theatre	The Baptist Hour	Encore Theatre	Encore Theatre	Bobby Jones Gospel Lightmusic
11	This is The Life Sunday Selection	Adventures of the Lone Ranger	Great Churches of America (I)	This is the Life Carrascolendas	Great Churches of America (II)	Lightmusic	Cisco Kid * Popcorn Theatre *
12		26 Men What's Happening	What's Happening	Vegetable Soup What's Happening	What's Happening	The Cisco Kid What's Happening	* *
1	Profiles Insight	Life Today	Life Today	Life Today	Life Today	Life Today	Hollywood Revue
2	ACTS Methodist Hour	Christian Lifestyle * Magazine COPE	Word of Life COPE	Campus Review COPE	Created to Be One * COPE	James Flamming, * FBC, Richmond COPE	
3	Christopher Closeup Sunday Selection	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	
4							Sing Out America

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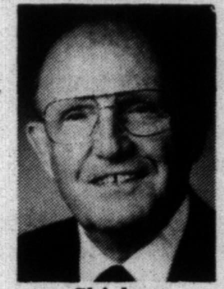
A comforting word: captivity is coming to end

By Robert Earl Shirley
Isaiah 40

UNIFORM

The mercy and forgiveness of God was clearly revealed when Isaiah proclaimed to the nation in exile that God had called on the prophets of the day to comfort his people. The words of comfort were that her captivity was coming to an end, her iniquity had been atoned for, and the justice of God had been satisfied. She had not suffered more than her sin deserved, but the compassion of God now regarded her captivity as sufficient. God had not disregarded her sins nor taken them lightly.



Shirley

They were to be comforted by the fact that he had pardoned their iniquity. They were not to return home weighted down with the guilt of their transgressions but as a forgiven people. Because they had probably felt that their captivity would never come to an end, it must have been a tremendous thrill to hear one who claimed to have been sent from God announcing that they could now return to their homes.

There are millions today who need to hear such words. So very many live in sin, loneliness, and despair, without hope, with the feeling that their situation will never change. Christ has paid the price for all our sins, and forgiveness is offered to all who will receive it. The forces of evil or the mediocrity of life need no longer hold any person in bondage. Freedom from both is freely offered.

As a response to God's command to give comfort, an unidentified voice spoke, calling for the preparation of a highway for God in the wilderness. One immediately thinks of the Syrian desert over which the nation would have to pass through in their return to Palestine from Babylon, but an additional meaning is more likely intended. That which separated these people from their homeland was not simply the power of a foreign nation but their sins. As the time of divine intervention neared, God is not seen as simply leading his people but as coming to them.

This is a similar picture of that in the New Testament when Christ stands at the door of the church at Laodicea and knocks. Jehovah takes the initiative and offers the invitation, but his blessings are dependent on and await the sinner's response. Thus, Israel was to get ready for his coming by preparing their hearts and lives in such an inward and outward state as would benefit his exaltation and purpose. Jehovah was preparing to deliver them even as he had delivered his people from bondage in Egypt, but they would need to humble themselves, cleanse their lives, and be ready to follow wherever he led. They were to put out of their lives that self-righteousness, the false sense of security, the dishonesty, and the cruelty that had been the cause of their captivity.

Even today, such conditions remain the same. Salvation and forgiveness have been provided but must be accepted. The Holy Spirit is the constant companion of all who will acknowledge his presence and is here to comfort, encourage, and strengthen all those in need.

Jehovah was coming as a mighty one with his powerful arm either bringing into subjection or else overthrowing anything that opposed him. His strength was like that of a warrior-king, but he was bringing with him his gracious rewards for the faithful. This group would be cared for in the tender way that a shepherd gently cares for his sheep. Though he is omnipotent and has the power to both create and destroy, our God is a God of love who looks with compassion on those who suffer and will draw close to his side all who will come to him.

Jerusalem, who had been the first recipients of the good news of deliverance, was to become the proclaimer of those tidings to all Judea. Indeed the fifth verse declares that all flesh, meaning the whole world, was to see the glory of the Lord. The return of the people to their homes and their release from captivity was a sure testimony to the power and love of God. Thus, without fear and with total assurance, they could point others to their Deliverer.

We are reminded of the words of John the Baptist who as the forerunner of Jesus announced concerning him, "Behold the Lamb of God, which taketh away the sins of the world." It is the message of Bold Mission Thrust that each of us can and should proclaim to the world today.

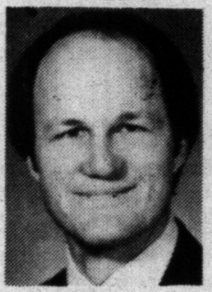
Shirley is pastor emeritus, Parkway, Tupelo.

The gospel compels us to serve — now

By Steve Odom
Acts 9:20-22, 26-29a; 11:25-26

LIFE AND WORK

How many of us can remember our post-conversion story? I mean, can we remember what happened in our lives shortly after we were converted to Christianity? The extent of our memory and our experience may depend largely upon the age at which we were converted. It seems that a considerable number of people who were converted as children were somewhere around the age of nine. I was nine years old when I confessed Christ as Savior and Lord. I remember very little about my post-conversion experience, mainly because there was not that much to remember. In how much overt Christian activity can a nine-year-old be expected to participate at his or her own initiative? Probably not very much because of being preoccupied with nine-year-old "stuff," and rightfully so. We could hardly expect children to be making adult decisions about their faith.



Odom

There are those of us, however, who have been converted to Christianity during our adult years. And there are those of us who have only in our adult years realized the full impact of a decision we made at an early age to become a Christian. If we are in this category, then we likely have vivid memories of the changes that occurred in our thinking and our behavior as adults. The apostle Paul is an example of one who experienced Christian conversion as an adult and became involved in Christian pursuits shortly thereafter. The change in his thinking and behavior was almost too extraordinary to believe.

Paul's post-conversion experience was characterized by a sense of urgency. Acts 9 records not only Paul's conversion experience, but also his plunge into Christian service immediately after recovering from his blindness (9:20). The one who had rejected Jesus' claims to messiahship was the one who, after his conversion, began to proclaim Jesus as the Son of God in the synagogues of Damascus. As would be expected, there were many who heard Paul who could hardly believe their ears, given his reputation as a persecutor of Christians (9:21). Scepticism did not slow him at all. Paul kept regaining strength and kept proving to his fellow Jews that Jesus was the Christ (9:22).

Christian conversion does result in a decided change in thinking and behavior. We do need time to process such a change and what it will mean for us. But we dare not get so caught up in contemplation that the call to service loses its urgency. The urgent call to Christian service is inherent in the conversion experience.

Paul's post-conversion experience was also characterized by a desire for fellowship. Acts 9:26 indicates that Paul sought out the fellowship of the disciples when he went to Jerusalem. Except for Barnabas, he received a cold welcome because of a fear that he really was not genuinely converted. But in stepped Barnabas who gave Paul's testimony for him and won the support and fellowship of the Jerusalem disciples.

It is significant that Paul took the initiative in establishing fellowship with the believers where he was. Too often we Christians find ourselves in new places waiting for the church to come to us. Granted, there are many like Barnabas in the church today. But note that Barnabas came to Paul's defense after Paul took the initiative to join the Jerusalem disciples. The result? Acceptance and continued ministry.

Finally, Paul's post-conversion experience was characterized by remarkable availability. After a period of time with the Jerusalem disciples, Paul returned to his hometown of Tarsus. Because of the success of the gospel outside Palestinian provinces, Barnabas was sent by the Jerusalem church to Antioch to encourage the work. He found such an overwhelming response that he went to Tarsus to ask for Paul's help (11:25). Paul went back to Antioch with Barnabas where they worshiped and taught for a year. It was then and there that the followers of Christ were first called Christians (11:26).

What prohibits our availability to go and encourage the work of the Lord in places that need our encouragement? We are called Christians today because of what Barnabas and Paul did in Antioch. When we make ourselves available to encourage fellow Christians wherever there is need, who knows what kind of legacy we may leave.

Regardless of how far we may be from our initial conversion experience, the gospel compels us to serve here and now. So, what are we waiting for?

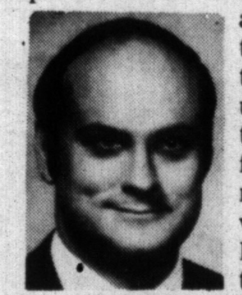
Odom is pastor, University Church, Hattiesburg.

God sends plagues on Egypt, emerges victorious

By Frank H. Thomas Jr.
Exodus 7:14-11:10

BIBLE BOOK

The experience of the plagues in Egypt was meant by the writer of Exodus to lift up the perceived conflict between God of the Hebrews and the deities of the Egyptians. In preparing to teach this lesson, teachers need to understand that this was a theological conflict or a conflict between the gods of its root. The ultimate outcome was for the God of the Hebrews to emerge victorious over the deities of the Egyptians. With the God of the Hebrews emerging victorious, the Hebrew people would then be freed from their bondage.



Thomas

Egyptian religion was characterized by several features: The Nile River, which was the source of life for the Egyptian people; the sun, which was an obvious reference to a sun god called Re; the pharaoh himself, who was considered to be divine; animals, which were assumed to possess religious significance in Egypt; and a general sense of divine presence must be understood if we are to appreciate the crucial role which the plagues had in this account. There was a cosmic struggle between the God of the Hebrews and the gods of the Egyptians. If the God of the Hebrews could win, then God's people would go free.

The plagues fit into the scenario as blows or attacks against the very heart of what was understood to be sacred in Egyptian religion. From the first plague in which the Nile was turned to blood to the last plague or the death of the first-born, some connection can be drawn to something that was assumed to be of critical importance or of near divine significance for the Egyptians. The bottom line or the tally of all this was that God emerged triumphant. The pharaoh, who hardened his heart from the very first plague, gradually softened as his magicians were unable after the second plague to duplicate what Moses and Aaron were doing through the Lord himself. Nevertheless, Pharaoh refused to let the people go and worship God at the Holy Mountain.

The plague of lice, also known as the plague of the gnats, was the first plague in which the Egyptian magicians were unable to match what Moses and Aaron had done. The reason that the magicians could not duplicate the plague was not for the reason that all of the dust of the land had been used up in creating the other gnats, but it was that the magicians had failed and the God of the Hebrews had triumphed over the gods of the Egyptians.

The plague of the flies was a swarm of flies settling everywhere, filling the houses and irritating both people and animals and carrying with them germs of contagious diseases. The magicians were not able to control or duplicate this plague, underscoring once again the sovereignty of God. This was followed by the plague upon the cattle which is described as murrain.

The sixth plague was that of the boils. These were ulcers, blisters, boils, all skin eruptions of a violent nature. This malady struck both man and beast. The representatives of the pharaoh were also smitten with this disease, pointing up once again the unlimited power of God. The seventh plague was the plague of hail, which was a rare occurrence in Egypt. Pharaoh agreed to let the people go, but he took back his pledge when the hail went away.

A similar result occurred during the plague of the locusts. The pharaoh became convinced once again that he had sinned and that the God of the Hebrews was certainly to be dealt with. Nevertheless, he did not let the people go. The ninth plague or the plague of darkness affected the sun, which was the Egyptian god Re. This plague struck at the very foundation of Egyptian theology. Pharaoh was brought to his knees and ordered Moses out of his sight. Pharaoh allowed the people and all of their children to go and worship God but not their flocks.

The tenth plague was the plague of the death of the firstborn. Moses announced this final plague to the pharaoh and then left his presence in hot anger. Pharaoh refused to listen, and the plague was carried through. We need to understand these plagues as signs of God's great power. God triumphed over the pharaoh and the Egyptians and set his people free.

Thomas is pastor, Alta Woods, Jackson.

Air Force recruits find Christ, in basic training

By Mark Wingfield

LACKLAND AIR FORCE BASE, Texas (BP) — Baptist chaplains at America's "Gateway to the Air Force" opened the door to faith in Jesus Christ for at least 316 young men and women last year.

Lackland, the nation's largest Air Force base, received its nickname because every new enlistee passes through its gates for basic training.

For the past two years, many of those new recruits have encountered Southern Baptist chaplain Capt. Clifton Perry, one of five chaplains assigned to work with incoming airmen at Lackland's Chapel 8. Perry and Col. Darrell Highsmith, assistant center staff chaplain, are the base's two Southern Baptist chaplains. Both are endorsed by the denomination's Home Mission Board.

Lackland is the only Air Force base with a Baptist worship service every Sunday. Perry and Highsmith conduct it with Col. Charles Macrander, an American Baptist chaplain.

At the Baptist service, trainees are invited to make public commitments of their faith in Jesus Christ. Last year, 316 were baptized at First Baptist Church of nearby San Antonio, through the ministry.

The Baptist chaplains also help conduct two contemporary Protestant worship services in Chapel 8 every Sunday. More than 3,000 people attend the Baptist and Protestant services each week.

Although chapel attendance is strictly voluntary, at least 90 percent of all new recruits will attend one service during their six-week stay at Lackland, Highsmith says. About 35 percent of those are attending church for the first time in their lives.

The evangelistic opportunities are enormous, Perry says. Because he never has the same congregation twice, Perry believes his witness is more far-reaching than any civilian pastor.

In addition to leading worship services, the chaplains interact with airmen around base during the week and are available for private counseling.

After just two years at Lackland, Perry's counseling log records 810 names. However, the Protestant worship services remain the most common initial contact recruits have with the chaplains. Worship is a stark contrast to what recruits experience the other six days of the week.

The average age of trainees is 18. They are torn away from parents, wives, husbands, girlfriends, and boyfriends and thrown in bunk rooms with 20 strangers.

Upon arriving at Lackland, the young men and women are the most vulnerable they will ever be, Perry says.

In their first hours on base, the recruits meet their training instructors "who scare them to death," Perry says. They begin learning to take commands by getting their hair cut to regulation.

Every minute of a recruit's time is scheduled. Up before dawn. Classes. Marching. Classes. Inspections. Cleaning. Bed by 9 p.m.

"Chapel is the only time they can smile," Perry says. "I try to make them laugh."

Trainees who attend the Protestant and Baptist services do plenty of smiling and laughing. The atmosphere is electrified like a high school pep rally on the eve of the season's biggest game.

On a summer Sunday morning when the steamy South Texas air has left most of the printed bulletins limp, the 1,000 trainees in Chapel 8 surge with excitement.

They congregate by groups — rainbows, pickles, and graduates. Rainbows have just arrived on base and still wear their multi-colored civilian clothes. Pickles wear green trainee uniforms and show more scalp than hair.

Graduates wear blue Air Force uniforms signifying their imminent departure for other assignments.

Seats toward the front fill long before the service begins. Musicians — singers, pianist, drummer, guitarist — arrive early to teach the congregation songs that will be sung in the service.

Pews serve only to separate rows of people during this time as everyone stands and sways with the music. Hands clap and voices shout out the words to "Thank the Lord with Songs of Praise," "Love Come 'a Tricklin' Down" and "He's Got the Whole World in His Hands."

Perry jokes with his congregation about the trials they face in the Air Force. He illustrates his sermon with reference to a popular Patti LaBelle song, "New Attitude."

"You've experienced an attitude change from being a civilian to being an airman. Are you happy about that attitude?" he asks.

"Yes, sir," the crowd replies almost in unison, relaxed from their normal regimen but still bound to their newly learned courtesies.

Perry preaches from Philippians 2 about the new attitude Christ gives. He stresses teamwork and good conduct.

Telling people about Christ is like learning to march, Perry says. Neither is done perfectly the first time, but practice makes a difference. He compares the uniform of an airman with the label a Christian wears in the community. The conduct a person exhibits in public determines what others will think of the person or organization he represents, Perry says.

"The bad airman may affect someone's attitude about the Air Force, but the bad Christian may affect someone's attitude about a decision to accept Christ," he says.

In the Protestant service, Perry lets his congregation know he is available if they need to talk. In the Baptist service, he extends a traditional altar call.

During the altar call, rainbows, pickles, and graduates sing "Softly and Tenderly, Jesus is Calling." Men and women in uniform boldly step out in front of their peers — those they study with, shower with, eat with, march with — to record decisions for Christ.

As Perry counsels with each person who has made a decision, Highsmith remarks on the influence these Christians will bear, both as defenders of the state and ambassadors of the faith.

"This is unlimited ministry," he says. "We're helping to shape the men and women of tomorrow."

Mark Wingfield writes for the Home Mission Board.

Powerline for teens

SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150

Is it right to love life?

Dear POWERLINE:

I am 18 years old. I am very close to God. I love him, pray to him, and believe in all he promises. There are some people in our church who love God so much that they can't wait to be with him in his kingdom. In other words, they welcome death and even hope for it. I don't think I am afraid to die, but I certainly don't want to go just yet. I want to enjoy the time I have on earth, and I want to live as long as I can. Is that right? Does God want us to hope for death?

POWERLINE Answers:

When God made the earth he affirmed, "It is good!" When Christ came he spoke of the abundant life! I believe that this world holds many beautiful moments and wonderful experiences. When death comes, we should realize that it is not the end of life. It marks a threshold of continuing life. But that does not mean that we should disregard the life that God has given us right here and now.

Eternal and abundant life begins when you accept Jesus Christ. It continues through your life here and in heaven. This does not mean that you will not have troubles and hard times. That is part of life, too. But God has told us that his purposes are good and his promises are sure.

This life you have now is a precious gift. God doesn't want you to waste it wishing for death.

SCRAPBOOK

Parchman night

Crickets begin their night serenade,
Like a thousand violins,
Two part harmony they play,
Mingled with the moans of men.

One man shouts his cry to God,
Another makes no plea,
Through the wall I hear a sob,
A heart aching to be free.

Young boys laugh at childish dreams,
And remembered days gone by,
Old men wither, or so it seems,
No tears yet left to cry.

Trapped behind these prison bars,
Lie the men love has forgot,
Left to fester are their scars,
And slowly they'll rot and rot.

Only love can set them free,
But where can it be found?
Within the heart of you and me,
But few dare tread this ground.

Could you be one of those,
Who say "I am afraid"?
Then to church gladly goes,
Claiming to give God praise?

Serving God means serving men,
Wherever they may be,
Only through your sharing, friend,
Can sin's captives be set free.

Once I thought the future grim,
And freedom would never be,
But God sent me some loving friends,
Yes, in prison they visited me.

Hear the crickets' night serenade,
Like a thousand violins,
Remember here, in two parts they play,
Mingled with the moans of men.

— Richard A. Ryan
From prison

Prophecy

Lace of shimmering spider webs
is newly spun
drops of diamonds are its cache
held by early shafts of sun.

Mists are hovering close to lakes
and in the hollows
tangled goldenrod and sumac bend

Shadows lengthen as days grow short
while restless birds in homing flight
turn on the winds of change.

These composites are prophetically
the same —
When end of seasons has no end
the moon hangs wrinkled in the pines
and comforting my heart — the hope
of God's unchanging ways.

—Helen F. Boren
Pontotoc

Baptist Record
Box 530, Jackson, MS 39205
005-DTM 291 10-13
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October 13, 1988

Foreign missions without the Cooperative Program?

Global evangelization depends on it

By R. Keith Parks

Ask missionaries Harry and Barbara Bush about Bali, home for 2.6 million Indonesians, and Tabanan, third largest town on Bali. Population: 30,000, and rigidly Hindu except for three house churches (not Baptist) with 65 members.

The important detail is that the Cooperative Program made it possible for the Bushes (14 years in Indonesia) to begin a Bible study in Denpasar seven years ago where there is now a congregation of 78 members. The Bushes also work in Tabanan where 12 Baptist believers share their prayer and commitment to plant a healthy church in the town.

Such witness is not new. Southern Baptists have been involved overseas since the formation of our convention in 1845. In 1925, we named this way of working together to share the gospel: "the Cooperative Program." Then in 1976 with the report of the Missions Challenge Committee, we undertook what we now call Bold Mission Thrust — the effort to see that every person in the world has the opportunity to hear, and respond to, the gospel by the year A.D. 2000.

Can you imagine Bold Mission Thrust without the Cooperative Program? No. But now there is a deeper question. Are we willing to enlarge our witness through the Cooperative Program to a new level of Christian stewardship? Why? Foreign Missions without the Cooperative Program cannot accomplish our part of Bold Mission Thrust. The beautiful simplicity of each congregation having its proportionate share in global evangelization is right. And this Baptist way opens to each congregation the opportunity to share in the work of the kingdom on a global scale.

Our Baptist forebears knew that few, if any, congregations would have either funds or personnel or sustained experience to reach the world alone. Those worthy servants of the Lord organized themselves to do together in the name of Christ what no one congregation could do alone. Bless them! Their working premise has grown into the Cooperative Program without which we would have few options. We could reject this way of working together and disobey the Great Commission.

Other questions face us. Who among us is willing to return to expensive, inefficient pleading for funds from pulpits and by correspondence? How could we tolerate the disruption of worship such pleas would cause? What could we do if every one of our more than 3,800 missionaries in more than 112 countries were forced to plead for money? We must understand that without the Cooperative Program none of the missionaries could be devoting themselves to doing missions and reporting to the churches.

I am convinced that what missionaries do and report is what keeps us at the task.

Ask missionaries Mike and Marsha Key, for example, about the Moretan region of Togo where the number of churches and preaching places grew from 21 to 35 in one year. They report that a community development project, begun in 1984, with the help of North Carolina Baptists, has netted 87 wells, seven water catchments, a bridge, improved health conditions and agricultural production — and led to professions of faith and the baptism of 905 Togolese. Our working together through the Cooperative Program keeps the Keys in Togo to share the love of Jesus.

Do we need the Cooperative Program?

Global evangelization depends on it.

Parks is president, FMB.

SOUTHERN BAPTIST HISTORICAL
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Historical Commission, SBC
Nashville, Tennessee

The Baptist Record
JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION
Thursday, October 20, 1988 Published Since 1877

LEARNING TO USE PUPPETS—Linda Bowie, Southern Baptist missionary in Cajamarca, Peru, visits with a group of Acteens who are learning to use puppets. Through the Cooperative Program, Southern Baptists help preach the gospel to the young people who make up a large—and growing—segment of the world's population.

(FMB) PHOTO by Warren Johnson

Mexico: Baptist men serve 95,500 meals

MEMPHIS, Tenn. (BP) — Baptist men from Oklahoma, Texas and Louisiana served an estimated 95,500 hot meals during 16 days of disaster relief efforts in Mexico following Hurricane Gilbert.

About 70 Texas Baptist men served about 18,000 meals from San Fernando and 32,000 meals from Carbonera, according to Bob Dixon, Texas Baptist men's executive director. Texas Baptist men have begun sending construction crews into Mexico.

Twenty-one Oklahoma Baptist men spent 10 days in Monterey, serving about 43,200 hot meals said Laddie Adams, Oklahoma Brotherhood director.

Seven Louisiana Baptist men served 2,300 hot meals in Mendez, said Cal Jones, Louisiana Baptist men's disaster relief coordinator.

Historical Commission, SBC
Nashville, Tennessee

Olympic star Carl Lewis 'hid' in missionary home

SEOUL, South Korea (BP) — It was one of the best-kept secrets of the Olympics, thanks to several missionary kids.

U.S. track superstar Carl Lewis and his teammate, runner Joe DeLoach, stayed in a Southern Baptist missionary home while competing at the Olympic Games in Seoul.

Besieged by fans, reporters and other athletes, Lewis and his platoon of security guards had no intention of rooming at the Olympic athletes' village or a high-profile hotel. His business manager arranged secret lodging for Lewis and DeLoach at the Southern Baptist mission compound in the Yun Hi Dong area of Seoul through contacts with missionary O.K. Bozeman.

Lay Witnesses for Christ, a sports ministry group with numerous Baptist members, suggested the mission location as a base for the Lewis entourage.

Lewis and DeLoach were under 24-hour guard in the mission home, which was temporarily vacant because a missionary family was on furlough in the United States. But heavy security didn't keep their next-door neighbor, 14-year-old Shannon Autry, from baking and delivering cookies to the two athletes. Shannon is the daughter of missionaries Joe and Kathleen Autry of Dallas, and Vancouver, Wash., respectively.

Shannon, her 10-year-old brother, Aeran, and other missionary kids were excited about the famous visitors, but managed to keep the secret. They also realized the importance of keeping out of the way of the busy athletes and their security guards.

But on days when Lewis or DeLoach were to compete in Olympic events, the kids left signs at the athletes' door saying, "We're praying for you" in big purple letters matching the color of Lewis' warm-up suit. For DeLoach they wrote "Go for the gold!" in colors matching the suit he wore as he jogged around the walled compound.

Both Lewis and DeLoach brought home the gold. Lewis won the long jump and was awarded the 100-meter gold medal when Canadian runner Ben Johnson was found to have used steroids. DeLoach edged Lewis for the 200-meter gold.

The missionary kids, meanwhile, brought home autographed pictures of both track stars.

"Carl met the kids and they all enjoyed talking to him," Bozeman said.

"He's a fine guy. He gets bad press sometimes, but the press doesn't know everything about him. He loves the Lord."

During the Olympics, Lewis, an evangelical Christian, spoke of his faith at a large rally sponsored by the lay group at Seoul's Full Gospel Central Church.

Ruschlikon funding effort proposed

DORFWEIL, West Germany (BP) — European Baptists have approved a major new funding effort for financially troubled Baptist Theological Seminary in Ruschlikon, Switzerland, expressing a desire to maintain the school in its present location near Zurich.

The seminary is operated in a partnership between the European Baptist Federation and the Southern Baptist Foreign Mission Board. The Foreign Mission Board, which owns the seminary property, must consider the funding plan and related actions.

The funding effort was one of two major actions taken by the federation's General Council during its annual meeting Sept. 29 - Oct. 2 at the West German Baptist Family Center near Frankfort. Twenty-one Baptist Unions in Eastern and Western Europe make up the EBF.

By approving a mortgage/investment fund-raising effort for the financially troubled seminary, the European council expressed its desire to maintain the school at its present location rather than selling the property and relocating elsewhere in Europe.

The financial plan adopted would authorize the seminary to borrow 18 million Swiss francs against the property, then invest the money in European currency markets, securing an estimated annual income of about 540,000 Swiss francs.

In a major step for Baptist work in Eastern Europe, the council also approved establishing, in partnership with the Foreign Mission Board, an International Baptist Lay Academy in Budapest, Hungary, which would train Baptist leaders from several Eastern European countries.

Editorials . . . by Don McGregor

The fate of William Carey

Speculation continues to be expressed concerning the failure of the William Carey trustees to renew the contract for President Ralph Noonkester. Last week in these columns the opinion was expressed that it could have been handled with more consideration and there was a question as to why it was not delayed until the decision could have been made when it was a part of a trustees' meeting agenda.

There is still the feeling from this perspective that there could have been more consideration, but the fact has been established that the vote was forced on the trustees.

A William Carey policy for some years has been that administrative personnel would retire at age 65. During this last meeting, trustee John Thomas pointed out that the federal government no longer allows mandatory retirement at 65, and so the trustees voted to change the policy accordingly. Thereupon Noonkester requested that a decision be made at that meeting regarding the continuation of his contract, which was set to expire next June, when he will be 65. The trustees voted 5 to 4 not to renew the contract.

So there was no opportunity to put the matter on the agenda.

Regardless, it is a tragic situation. No doubt, the five trustees who voted not to renew the contract feel as strongly about that as anyone else.

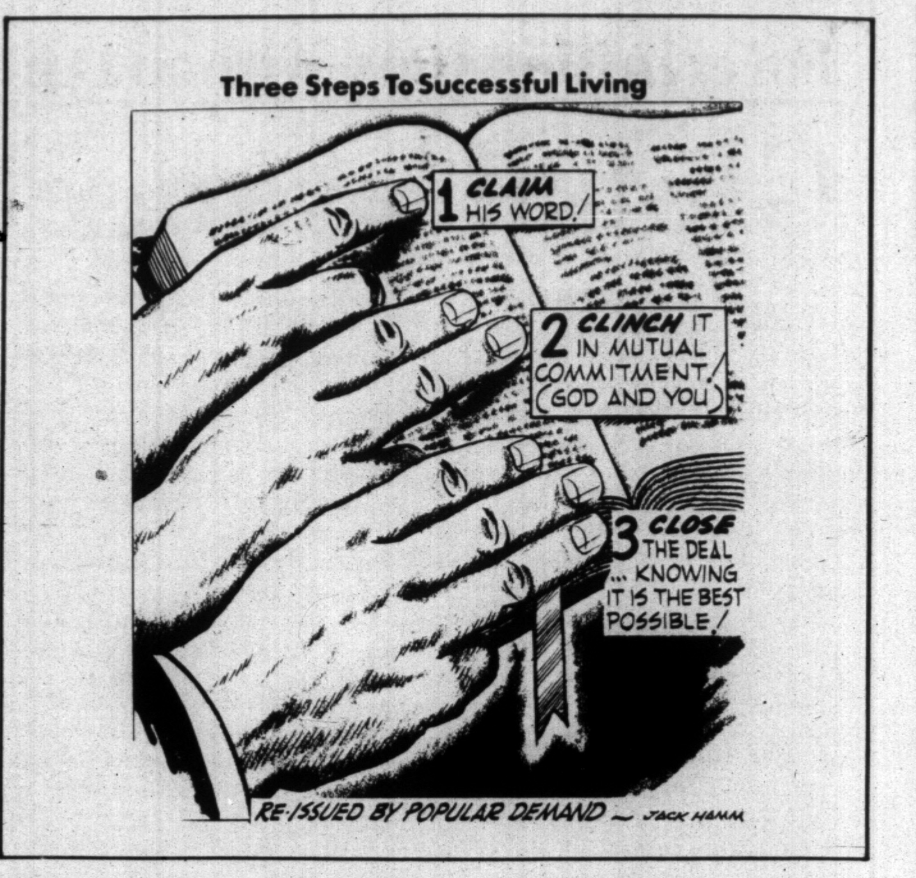
It will be a blow to the school. After a 32-year administration, such as dramatic and sudden change cannot help but be felt. No doubt, some of the support that it has had will be reconsidered.

But the school must survive. It will take hard work. It will take dedication. And it will take commitment. There will be no easy answers as to what needs to be done and what direction needs to be followed. If it is to survive it must open its doors next fall, and that doesn't leave much time for the situation to be straightened out. The trustees, now divided, have a monumental task.

And this is a time for Mississippi Baptists to realize that William Carey is our school. This is not a time to wonder what "they" are going to do. This is a time when we must determine what "we" are going to do.

First, we can pray. We can pray for the school, and we can pray for the trustees. And we can pray for the administration, faculty, and students. Second, we can pull together. This is not a time when we can consider 15 different directions in a search for an answer. Finding the right answer, however, will not be automatic and will depend on how well we can determine what the Lord will tell us after we have prayed. Third, we can support. That will be vital. And that will determine whether or not we want a Baptist school in South Mississippi.

The trustees can search for an answer and determine a direction. Ultimately, Mississippi Baptists will determine the fate of William Carey.



The convention is us

The Mississippi Baptist Convention is little more than three weeks away. Attendance should be high. The reason for hoping for a good attendance is not just to have good attendance but in order to have as many Mississippi Baptists in attendance as possible in order to make very important decisions.

We have no other way of making decisions. We come together and find common grounds. As many of us as is possible should be there to make those decisions.

If messengers have not already been named by the churches, they should be soon.

Statewide, nationwide, and worldwide missions decisions will be at stake as we consider a Cooperative Program budget for 1989. Many other considerations will be at stake as well as we consider the budget, among those considerations being Christian education. A very sizeable portion of the budget annually is set aside for Christian education.

Christian education is very likely to be an issue also in the expectation of a decision having to be made concerning Clarke College. President Louis Nobles of Mississippi College that he didn't ask the Convention Board to suggest an amendment to the Convention Board's budget proposal by adding $145,000. He did, however, point out that without that amount of additional money, Mississippi College could not continue to operate Clarke College. Only the convention can make such a decision.

These are decisions that should not be made by just a few. These are very important considerations.

We must exercise our responsibility as members of the family of Mississippi Baptists.

There will be inspiring messages and inspiring music. It will be time well worth giving to furthering the Kingdom of the Lord.

The Mississippi Baptist Convention is us. We need to be a part of it.

Hymns Baptists sing . . .

"How Firm a Foundation"

By William J. Reynolds

John Rippon, a Baptist preacher in England, published the hymn in 1787. Where the author's name should have appeared, Rippon placed a single letter "K." The real author of the hymn has never been identified, but Rippon's judgment in publishing the hymn has been confirmed again and again by a wide-spread acceptance of "How Firm a Foundation."

The initial stanza reminds Christians that the Bible is the foundation of their faith. The remaining stanzas are usually given enclosed in quotation marks, for they are God's words taken from Old Testament writings.

When he was 22 years old, Rippon succeeded John Gill as pastor of the Carter Lane Baptist Church in London and served there for 63 years. Since Gill's pastorate had encompassed 54 years, this Baptist church had only two pastors in 117 years.

Many famous personalities have expressed a fondness for the hymn. Theodore Roosevelt identified with the strong affirmation found in the stanzas. Andrew Jackson asked that it be sung as he lay on his deathbed at the Heritage, his home near Nashville, Tenn. It had been a favorite of his beloved wife, Rachel, who preceded him in death. Those who stood around his bed quickly granted his wish and joined in singing the hymn. As they sang with tear-filled eyes, Andrew Jackson died.

By his own request, the hymn was sung at the funeral of Robert E. Lee, hero of the South and commander of the Confederate forces. He noted that the hymn was an expression of his "full trust in the ways of the Heavenly Father."

William J. Reynolds is Professor of Church Music at Southwestern Seminary.

Southwestern chaplain's degrees

FORT WORTH, Texas (BP) — More prisons, hospitals and businesses may be opening their doors to chaplains now that Southwestern Seminary is offering a new master of divinity degree concentration.

For the first time, the school here is offering a chaplaincy concentration this fall for students who will minister in institutional settings. The degree consists of eight hours of chaplaincy core courses and six hours of chaplaincy electives in addition to the basic 78 theology core hours.

Nearly 2,000 chaplains endorsed by the Chaplain's Committee of Southern Baptists serve the military, business places, health-care and counseling centers, correctional institutions, and youth facilities.

Baptist beliefs . . .

The Holy Spirit and the Scriptures

By Herschel H. Hobbs

"Holy men of God spake as they were moved [borne along] by the Holy Ghost [Spirit]. " — 2 Peter 1:21

In verse 20b Peter says that "no prophecy of scripture is of any private interpretation." Actually this should read "of any private origin." No prophet is a self-starter. Instead he is borne along by the Holy Spirit. The figure is that of cargo being borne along by a ship.

Literally, Paul said, "Every single part of the whole of scripture is God-breathed" (2 Tim. 3:16). "Breathed" renders a kindred Greek work to the one for "Spirit" (**pneuma**, wind, breath, Spirit). "Inspire" means to breathe in. So we speak of the inspiration of the Scriptures.

Among Southern Baptists one of the two views is held as to the method of inspiration. The **plenary verbal** view holds that every word of the Bible is inspired. Contrary to much popular thought, this group does not hold to the **dictation** idea, or that the writers were mere stenographers penning what the Spirit dictated.

The **dynamic** view holds that the Spirit inspired the writers and guarded them from error, but left them free to choose the exact words. For instance, in recording Jesus' words about a camel going through the eye of a needle, Matthew and Mark use the word for a sewing needle. Luke, a physician, used the one for a surgical needle.

Actually, there is very little difference between these views. The **product** rather than the **method** is of primary importance. Both agree that the books of the Bible reflect the personality of the writer. Both agree that the product is the divinely inspired Word of God.

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The Baptist Record
VOLUME 112 (ISSN-0005-5778) NUMBER 36
Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention. Subscription $7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The **Baptist Record** is a member of Southern Baptist Press Association.

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